

THE
BHAGAVAD-GITA

WITH TRANSLATION AND NOTES

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FOREWORD.

MY aim in bringing out this Volume of translation and notes in regard to the blessed Bhagavad Gita is a humble one. I know that the Gita has been translated into all the civilised tongues and that the name of the Bhashyas and commentaries on the Gita is legion. The points of controversy among the expounders of the Gita seem to be many and the clash and din of their battle are deafening and depressing. But on close scrutiny the irreducible minimum of doctrinal difference is found to be infinitesimal and the points of identity and unity and harmony are found to be innumerable. One of the duties of modern India is the maximisation of points of agreement and the minimisation of points of difference amongst the various ramifications of modern Hinduism. This endeavour will not only bring out concord instead of discord and give us the only true and lasting basis of communal unity, but will enable us to achieve that re-integration of spiritual doctrine which was the greatest gift of Sri Krishna to distracted humanity. In my published work *The Bhagavat Gita: The Divine Path to God* and in my forthcoming work *The Problems of the Gita* (Ganesh & Co.) I have tried to do the above rational and spiritual duty by

the method of narration and by the method of exposition. In this volume and in the succeeding volumes I have tried to do the same work by the method of exegesis and interpretation. I desire also to publish my translation of the Gita separately and to bring out a very brief volume of notes in which the reintegration of doctrine can be shown in a compendious form which will strike the eye and appeal to the heart of even the busy casual educated reader of to day. I offer my work to Sri Krishna as a *Jaana Pajna* because in the eighteenth chapter of the Gita He has stated that He is pleased with such a sacrificial mentality. The Gita begins with the word *Dharma* and ends with the words *Sri, Vijaya, Bhuti, and Anu*. Its study and the strenuous application of its teachings to life are the only and supreme God given means towards the achievement of sure and splendid national prosperity and victory and ascendancy and righteousness. If this volume helps my brethren in the direction of transforming distracted and despairing India into a united and triumphant India, I shall deem such a result as the greatest reward and the greatest blessing.

TANJORE

4th November 1927

} K. S. Ramaswami Sastri

THE BHAGAVAD GITA.

INTRODUCTION



THE *Bhagavad Gita* has long been recognised and loved and worshipped as one of the greatest scriptures of the World. My attempt in the succeeding pages will be to enter into the spirit of the Lord's teaching with the help of the great Acharyas but without surrendering my individuality and independence of judgment. The peculiar features of my effort will be to show the harmony among the paths of Karma, Bhakti, and Jnana and to state the elements of harmony among the three great schools of thought that have sought to interpret the Gita, to prove how many of the alleged differences among them are unreal, to state what are the irreducible elements of difference among them and to show at the same time in what comprehensive scheme of thought even such

differences fall into their proper places and by what method we can attain to a full and unitive vision of the highest Hindu thought as embodied in the golden declarations by Incarnate Godhead in the Gita. The three schools of thought are like the eyes and the mind—which form a trinity that must work together to have a full vision of things. I know that the task that I set before myself is both difficult and liable to misconstruction at the hands of devoted followers of each of the three schools. But the attempt to get at the truth of things is the privilege and duty of man and I shall make it with a due sense of the greatness of the leaders of thought who have expounded the Gita till now and of my own personal limitations.

Dharma is Eternal. To modern ears this seems an outrageous statement. But let us examine the time myth for a moment. The division of time into ages, centuries, decades, years, months, weeks, days, hours, minutes and seconds is merely a creation of the mind just as we draw imaginary longitudes and latitudes over the surface of the globe for purposes of easy communication of ideas about the locations of things. The stream of time is eternal, it is beginningless and endless. Dharma is the eternal system of laws governing

the Universe. There is no inherent illogicality in saying that it is eternal. It is like the enveloping atmosphere in the bosom of which the flux of things goes on. At the moment of the manifestation of the world it also becomes manifest, like the fundamental existence of space which is necessary for the rhythmic dances of the stars and suns. It is in right relations to all ages or rather to each age as we imagine it to arrive.

The soul of man is eternal and hence the laws governing the activities of the embodied soul must be eternal also. The fact that in particular human groups there was not sufficient general purity and individual illumination to attain to a vision of such laws through Divine grace does not disprove the existence of such laws or the possibility of the revelation of such laws duly given and duly transmitted in specific human groups and through the agency of specially inspired men.

If the soul of man is not different from the body, the senses, and the mind, it will be nothing astonishing to say that the laws governing it must be in a state of flux just as the body, the senses, and the mind constituting the universe of phenomena are in a state of ceaseless flux and change. But if the soul is separate from them and is eternal

happiness and bliss in its essence, it is clear that the laws in regard to it must also partake of the same eternal character. Hence such acts and omissions as affect the embodied soul's future must be governed by eternal laws and cannot be subject to mutations of time and place or the variations of human desires which belong to the region of the mind.

Hence it is that Dharma is said to be *Ateन्द्रiya* i.e. not verifiable by the senses. It is akin to the soul and to God in this respect. It is like them also in that it is intensely realisable. Dharma is the bridge leading to immortality. अमृतस्यैव धेनुः । It is the auspicious means of realising God-union. If the soul and God are not verifiable by the senses, it does not seem unreasonable to say that the means of passage from soul to God should be unverifiable by the senses or by the worldly and impure mind. Tread the path itself and the identity of the sign-posts can be easily recognised.

Indeed Dharma is like the surrounding sheath of air which is as necessary as the pervasive warmth of the central sun of God for life. While उपनिषद् is derived from a root meaning "to go" and hence implies a ceaseless continuum of change, we

must remember that धर्म is derived from a root meaning 'to sustain'

While the West cries "Follow Reason" India says "Follow Dharma and accept Reason when it is in harmony with Dharma and in furtherance of Dharma" It is an illusion to suppose that in respect of cultural and spiritual matters progression of time means attainment of a higher altitude of realisation Mr J M Kennedy says 'But even those among us who do not profess to be very ardent students of the classics will be the first to admit that we have not developed in a cultural or philosophical sense beyond where the ancient Greeks left off We have it is true made great strides in purloin material things but in spiritual affairs we are little wiser than Plato Heraclitus and Pythagoras Indeed if the Western intellect is not shocked by the view that the ethical code proclaimed in the Sermon on the Mount is not outworn there is no inherent unacceptability in our notions about Dharma

In fact the Hindu conception of Dharma is not really out of harmony with the essential elements of the modern spirit The modern spirit is summed up in the words—Liberty Equality and

Fraternity As regards Liberty, the greatest of Hindu books on Dharma says—

सर्वे परवश दुःखं सर्वमात्मनश्च सुखम्—*Manu*

(All dependence on others is misery, all self-dependence bliss,

In this country Dharma ruled the Kings who ruled the people, bad kings were turned out when they were bent on destroying Dharma, the people were consulted when the heir apparent was chosen and at other important moments of the national life, there was the combination of a strong central authority and local self-government and village autonomy, there was no mere verbal worship of democracy as a fetish in combination with the pulling of the political strings by abusive and self-seeking cliques such as we find in the West, but a stable social and political order based on an admirable combination of the elements of monarchy, aristocracy, and democracy all under the sovereignty of Dharma, there was no clash of majority and minority or of minorities *inter se*, but there was an organisation of society on a basis of co-ordinated and non-competitive social service based on a spiritual conception of life which placed duties before rights, and there was the utmost intellectual freedom Mr Havell says in his Ancient and

Mediæval Architecture of India ' It is true that Indo Aryan liberty was not of the crude Western type represented by the formula 'Liberté Egalité, Fraternité' It was liberty for every man, whether king or peasant to follow his own Dharma—the Dharma being that which long tradition and the wisest of Aryan law givers who knew Indian history and people had taught every man to regard as his duty to God, to state his household, and himself" He says again 'The Aryan was a born aristocrat but his ideal of Government was essentially democratic .. The philosophy of the Vedas proclaimed the highest ideal of self government and Aryan philosophy was not an abstract speculative theory but a practical formula of life The democratic principle of government was fully understood in ancient India ' The combination of aristocratic ideals in personal relations with democratic ideals in governmental and spiritual relations produced a unique, efficient and harmonious social polity in the golden age of Indian civilisation

So far as *equality* is concerned our civilisation has recognised the inherent and spiritual equality of all to the fullest extent nay, it proclaims the *nuty of life* But there is a difference between

shutting our eyes to the patent inequalities of mental and physical life and indulging in day dreams of equality of mental and physical life or bringing about such equality at the base of the guillotines established to murder those who happen to have got the good things and graces of life in a more abundant measure—and recognising such inequalities and trying to effect equality by filling up the gaps and breaches with the ambrosia of love and of the recognition of divine immanence and manifestation. The latter is our method and the former is the Western method.

So far as *fraternity* is concerned we have recognised this principle fully as following from the fatherhood and motherhood of God. But we have realised what the West has forgotten: that the conception of fraternity implies elder and younger brothers and that the reverences of life should be maintained for the uplift of all. Truth was held to be accessible to all and all were equally eligible for salvation and no real difference was made between man and man. Mr. Havell very rightly speaks of the spirit of Aryan philosophy which proclaimed truth to be a temple open on all sides to devout worshippers who might choose the approach most accessible to them.

Thus in the West society is sought to be made stable, or rather kept on the brink of unstable equilibrium by checks and counter checks, here it is held together by the central gravitational force of Dharma. There law and fear of the enemy perform the functions of love of God and love of Dharma which are operative in India. There society consists of conflicting groups held together by fear of enemies and by obedience to law, here we have interrelated groups held together by love of God and loyalty to Dharma. There religion is not in vital union with life, but here in the words of Mr Havell "religion is never regarded as external to secular life but as its consecration and illumination."

In our land religion, philosophy, and ethics are commingled are one. This is as it ought to be as human nature is a unity and not a mere juxtaposition of unrelated elements. The assertion that such commingling is a mark of barbarism and that their separation is a test of civilisation is baseless. The thinker is yet to be born who is bold enough to deny refinement and civilisation to the Indian people.

The Hindu conception of the state is of a stable and harmonised social order—able to resist disruptive forces within and attacks from without.

—which has as its instrument of political life a harmonious combination of monarchy aristocracy and democracy as represented by the king the council of the elders and the council of the people. The will of the people was always consulted and respected and any dangerous predominance of any one of the elements of political power was prevented by their common allegiance to the sovereignty of Dharma. In modern times the doctrine of the sovereignty of the people has been raised to the rank of a fetish. Democracy run mad is a devitalising and dangerous force in societies. There are provinces of life where the will of the people is everything and there are other provinces of life where the will of kings of aristocracies and of democracies must bow before a Higher will which declares to us the eternal principles of righteousness. Where the will of the people—nay even the will of the majority which is a less stable and unworthy manifestation of human reason—is allowed to subvert the racial ideals of the people and the moral order as revealed to it then it becomes a foe to real progress and culture and is one of the arch enemies of God.

I have thus dwelt at length on the Hindu conception of *Dharma* as that is the basic truth on

which rest the golden doctrines of the *Gita* about the attainment of beatitude. We have to rise from the unregulated activity of *Kama* or desire which in conjunction with intellect leads us to depths far below the level of the brutes. From *Kama* to *Dharma* *circad* the *Kama*, (desire unopposed to Dharma) from the latter to *Aishā* *ia* (desireless) *Harman* from the latter to *Dhyā* *ia* and *Ja* *ma*, and from them to *Mo* *sha*—such is the golden ladder of the spiritual life.

For the attainment of this *Śradh* *i* (faith) is necessary. *Śradh* *i* is the माता (mother) who will show to us our Divine Father. Who but the mother can show us our father.

अहंकारहृषान्ध सदायामा विनश्यति ।

नाम लोकोऽस्ति न परो न सुखं सदायाम्बन ॥ (*Gita* IV 41)

This divine virtue of *Śradh* *i* will eventually lead to the attainment of *abhyā* *s* and *ra* *ir* *q* *j* *s* and eventually to the raptures of God love and God knowledge and to the final attainment of union with God.

स्वाध्याययोगसवस्था परमात्मा प्रकाशते ।

(By the acquisition of scriptural knowledge and Yoga the Supreme Soul becomes radiant in our souls)

I shall now deal with a few questions raised at the outset by many inquiring modern minds. The first of these is whether Sri Krishna is God. In regard to this matter we must at the beginning proceed on faith and await the bliss of realising His divinity as a fact of consciousness. Concurrant and uniform testimony of holy people for ages vouched for the truth of the fact that concentration of mind and purity of heart can help us to achieve the vision of Godhead. If we can accept such testimony in mundane matters—we are doing that every day—we may without violation of our logical faculty do the same in spiritual matters. The declarations of the Gita and of holy sages when taken on trust and acted up to with sincerity and devotion will become self evident and blissful facts of consciousness. When the mind is made calm and serene by purity and dispassion and devotion the glory of God will shine there as the full moon shines reflected on the bright surface of a tranquil lake. The divinity of Sri Krishna is a truth and has been proclaimed even in the Upanishads. The Gopala Purva Tapam Upanishad describes Him thus

सपुष्परीकनयन मेघाग्र वैद्युता वरम् ।

दक्षुर्न ज्ञानमुदाद्य वनमात्मनिमीश्वरम् ॥

(The Isvara whose eyes are like the beautiful lotus who is of the hue of the cloud, whose dress is like the lightning, who has two arms and who shines with the symbol of wisdom and who bears the garland of flowers known as Vataamala).

The Lord's divinity is supported by the clearest and most credible and unequivocal testimony, by the words of the holy and perfected men of all ages, of those who had not the two defects of incompleteness of knowledge and absence of disinterestedness. The inner realisation of the divinity of the Lord will come after we become worthy of it by service and love and wisdom. बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते says the Lord in the Gita.—(VI, 19).

The next question raised is, whether the words of the *Gita* are Sri Krishna's own words or not? There is nothing inherently absurd in the view that Sri Krishna actually spoke the words of the *Gita* on the battlefield. Even in the case of human beings utterance becomes rhythmical under the stress of emotion. The metre of the *Gita* is so simple that until very recently there were scholars who could discourse in it offhand on the most abstruse subjects. Is it wonderful that the Lord discoursed in the *anushṭup* metre to Arjuna on the problems of life and death and the means to the

attainment of immortality? There is however an orthodox school of interpreters that thinks that Vyasa has given the discourse of the Lord in words as near the Lord's words as possible, preserving most faithfully the spirit of the Lord's teachings. Vyasa was according to us an incarnation of the Lord. *व्यासाय विष्णुरूपाय* says a well-known verse: The Lord says in Chapter X of the Gita: *मुनीनामप्यहं व्यासः*; Hence even in this view there is no limitation set on the value of the *Gita*.

Again, some people say that the path to salvation as stated in the *Gita* is easy and others say that it is difficult. The path described in the *Gita* should be trod with the utmost care, discrimination, and loyalty. In fact, it is simply trying to set the current back and carry the stream to its source. It requires immense energy and concentration of will to stem the river of desire and to undo all that we have done in the past. The easiness of the path lies in the possibility of our having access to the central fountain of power and wisdom, in our identification of ourselves with the Lord, or rather in our complete surrender of our too aggressive limited self unto Him in a passion of love.

Some ask, is the ethical system of the *Gita* practical? Arjuna felt it to be so in the face of one

of the most trying situations in life and said

नष्टो मोक्षः स्मृतिर्लेन्वा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽसि यत्तत्तदेकः करिष्ये वचनं तव ॥

(*Gita*, XVIII, 73)

What better proof can there be to show that the ethical system of the *Gita* is eminently practical and is not a mere matter of speculation unrelated to life.

Some others ask, does the *Gita* point as the goal *Karma yoga*, *Bhakti yoga* or *Jnana yoga*? A great deal of bewildering and acrimonious controversy has grown about this discussion. Let us take the three verses :

संन्यासः कर्मयोगश्च निःश्रेयसकटाक्षमौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि यतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवानुत ॥

॥ हि ज्ञानेन सदृशं पवित्रमिह विशते ॥

(*Gita* V, 2, VI, 46, V, 38)

Each seems to praise one of the paths as the highest. But the Lord's synthesis is to be gathered from a few verses to which sufficient prominence has not been given and which give us a clue to His real teaching which can be best summed up by saying that the golden ladder of the higher life is to rise

from unregulated desire to a state of regulated desire thence to a state of action in a spirit of detachment and renunciation of fruits to the Lord, thence to limitless devotion and meditation in which the mind is laid at His lotus feet in a passion of limitless and ceaseless adoration and becomes full of illumination as to the truth of things and attains to cosmic consciousness and thence to the eternal rapture of God realisation I am giving the verses in a sequence of my own to bring out my meaning fully and forcibly)

यत्प्रसाद्यै प्राप्नुते स्थान तद्योगैरपि शक्यते ।

कर्मणैव सति तद्भाविता जगदादयः ॥

सन्वासस्तु महाबाहो दुःखमाप्नुमस्ये यत् ।

योगयुक्तो मुनिर्ब्रह्म न विरेणाभेगच्छति ॥

यः लक्ष्मन्निर्देशमभ्युक्तं पश्येत्पाठते ।

सर्वज्ञगमविस्त्य च कूटस्थमवलु भुवम् ॥

सनियम्येन्द्रियप्राप्तं सर्वत्र समबुद्धयः ।

तैः प्राप्नुयन्ति मामेव सर्वभूतहिते रताः ॥

क्लेशोऽधिकतरस्तेषामभ्युक्तारुच्छते तेषाम् ।

अभ्युक्ता हि गतिर्दुःखे देहवाजिरवाच्यते ॥

(Gita V, 5, 6, XII, 3, 4, 5)

ये तु सर्वाणि कर्माणि भवि सन्त्यस्य मत्पराः ।

अनन्येनैव हि योयन मा ध्यायन्त उपासते ॥

तेषामहं समुद्धर्ता मृत्युमघारकारणम् ।
 भवामि न चिरात्पार्थ मय्यावेक्षितचनसाम् ॥ (XII, 6, 7)
 मयि तां महान्प्राणा बोधयन्त परस्परम् ।
 कथयन्तश्च मां निहन्तुष्यन्ति च रमन्ति च ॥
 तेषां सन्ततयुक्तानां भजता प्रीतिपूर्वकम् ।
 ददामि शुद्धियोगं ते येन मामुपयान्ति ते ॥
 तेषामेवानुकम्पार्थमहमज्ञानञ्च तम ।
 नास्मिन्मायात्मभावस्यो ज्ञानहीनेन मालता ॥ (X, 9—11)
 उदारा सर्वे एवेते ज्ञानी स्वात्मैव मे मतम् ।
 बाधुदैव सर्वमिति स महात्मा सुदुर्लभ ॥
 बहूनां जन्मनामन्त ज्ञानवान्मां प्रपद्यते । (VII, 18, 19)

I shall develop these ideas later on but what I wish to emphasise here is that the Gita gives us a synthetic vision of life in which these means of uplift wait us at fixed stages and lead us eventually to the attainment of the bliss of Moksha. I shall refer here to two stanzas in the Bhagavata that bear on this point

अतः शुभिर्द्विजधेया इव धामविभागशः ।
 मनुष्येभ्यः परमस्य सखिर्द्विर्ज्ञेयोपगम् ॥
 बाधुदैव भगवन्नि भक्तियोग प्रयोजितः ।
 जनयत्याशु वैराग्यं न च बद्धैतुकम् ॥

(The fructification of well performed Dharma as prescribed according to Varnas and asramas is propitiation of Hari Bhakti Yoga in relation to Bhagavan Vasudeva causes soon the self birth of dispassion and wisdom)

The real fact is that there are some persons who while pursuing the path of karma attain to the bliss of enlightenment *as a result of devotion and knowledge* in past births and in the present birth and yet continue to do action having regard to their station in life. Even in their case liberation presupposes love and realisation of God which alone can give salvation । अ-ज्ञानं मयं ज्ञानम्—How is this possible without knowing and loving Him? There are others whose *rasanas* take them from the completed life of action into the life of devotion where the mind is so central in the love of the Lord that the appointed time for doing *dharma* passes often without their being aware of even the passing of time. There are yet others whose *rasanas* take them from the completed life of action into the life of meditation and of inquiry as to the verities of life and whose mind is so centred in this task as to be oblivious of the march of time. These souls must necessarily be few and are the very salt of the earth. If others unfit for such tasks take up such tasks

they merely mislead the world and ruin themselves.
'The Lord says

कर्मन्निवाणि क्षयम्ब य आस्ये मनसा सपरम् ।

इन्द्रियार्थान्निषृङ्गात्मा मिथ्याचार स उच्यते ॥

(*Gita III, 6*)

I have seen no discussion more futile than this. Each of these paths being purity itself and the Lord being the Eternal Pure One, can we not trust it to lead us to Him somehow, directly or indirectly? The only test is, the attainment of God-realisation (आत्मदर्शन). Each soul must attain to the state of Infinite Love and Wisdom to, attain to such आत्मदर्शन. The measure of action which the Lord lays upon it for the sake of संकलप्रद (the guidance of the world) is determined by the time and place and environment of the birth and existence of the body. What has this accident to do with the bliss of God-realisation which is the common factor of all real liberation? It is the privilege and duty of every one to work up to this Mount Kailasa in the Himalaya of higher life, whatever be the particular path by which he climbs up to that dazzling and dizzy height. Every one must realise that only knowledge, which exists as enjoyment or bliss the bliss of *Satchitānanda* or the bliss of supreme love—that can give

the truest liberation . The bondage of the trammels of matter which enmesh us by reason of innumerable attachments formed in innumerable births must go . Such attachments being the result of ignorance the effects will not disappear unless the cause disappears . Hence knowledge = the one condition of true and effective and eternal liberation . This knowledge is not mere intellectual assent but realisation . We can easily see that it can never be really distinct from love . If in respect of the higher among the transient phenomena of the world knowledge and love go together they are necessarily one in the case of the highest the noumenon . They are like the light and the warmth of the sun — inseparable and one . A life of selfless action combined with devotion and meditation is the one means of attaining to this stage . There may be some who had gone through this stage in previous births or in a portion of this life time . To them as pointed out already the measure of action is determined by their station in life and it is done only for *लोकसुख* . When shall our empty discussions about the superiority of one path or another cease and when shall we resolutely, never halting never resting tread the path that leads unto Him *आदित्यवर्णं तमस परम्यत ?* (Who shines like the sun beyond the confines of darkness)

Another question asked is, whether the teachings of the Lord in the Gita are suitable to all ages? The nectar of salvation will confer immortality not on men of one age or one land alone but on all. Arjuna stood before the Lord as the typical man (नर) and has been the means of enlightenment of the whole universe for all time.

सर्वोपनिषदो गायो दोषथा सापाठनन्दन ।

पार्थो वसु सुधामोक्षा दुग्ध सीतामृत मंदित ॥

I may refer here also to a beautiful verse in the *Bhagavata* which says —

एष ॥ साधना शिव पन्था सनातन ।

य पूर्वे शानुषतस्तु यःप्रमाण जगद्वन ॥

It is again asked why did the Lord impart his gracious teachings on the battlefield and with restrictions imposed by the difficulties of the time and place chosen for the imparting of the instruction (*Iti adeo*)? But all that is required for the imparting of instruction is प्रवृत्तकाल्य, प्रोत्पत्तिकाल्य, and वृत्तकाल्य (suitableness of opportunity, of the pupil, and of the teacher). This combination was perfect in the present case. The propriety of the Lord's choosing the battlefield as the scene of his discourse is obvious. The travail of Arjuna's soul made his enlightenment and uplift absolutely neces-

sary Of course Sri Krishna could have by his divine will compelled Arjuna to fight But it would have been an act of cruel kindness to Arjuna The *Bhagavata* describes the compassion and love of a real teacher thus

ब्रह्मः क्षिप्रञ्च क्षिप्स्व युवो युयमप्युत ।

Other inquirers ask, why does the Gita begin with metaphysics and not with the problems of conduct directly ? The first reason is that Arjuna's special inner difficulty arose by reason of his erroneous notions about the nature of the soul His *Soka* (grief) was due to *Moha* (illusion) about the nature of the soul and about the nature of duty Secondly, to solve a problem of conduct a right idea of duty is necessary Dharma (duty) is not rightly understood with wrong conceptions about the soul about God and about the true aim of life which is the attainment of union with God Therefore the Lord goes to the root of things at the very outset of the discourse The body and the soul are not identical—that is the basic statement on which the fair fabric of Godward leading truths is raised *Moksha* is स्वस्वभावि (self-realisation) The recovery of our true nature alone can give us permanent happiness for, all things acquired must go away The scripture is *व्यक्त* and not *व्यक्त*. It reminds us

of true and divine nature and does not ask us to acquire as salvation something which is outside of ourselves. It shows to us the glorious ornament about our neck (कण्ठमरण) which we did not see and which we regarded as lost and which brings us joy and elation when discovered to be with us. It is the acquitting by the higher court of God realisation, the soul that was held in bondage by the lower court of desire. Such release from bondage is not the acquisition of a new element of joy but the attainment of our own bright freedom and joy.

The teachings of the Gita are in perfect harmony with the teachings contained in all the other portions of the Mahabharata. The view that the Gita is an interpolation in the epic is thus absurd. The interpolation theory is always trotted out when a man wants to condemn a thing or to make out a show of scholarship or to undermine the faith of others. I may refer here to the closing verses of the *Bharat* which show how there is perfect harmony between the teachings of the Gita and those of Mahabharata generally.

अथानुसूतसप्तमि पुनश्चरुतानि च ।

वृत्तान्तानुभूतानि तथा यास्वन्ति चपरे ॥

इतिपुनश्चरुतानि अथपुनश्चरुतानि च ।

दिवसे दिवसे मृदमाविशन्ति न पण्डितम् ॥
 ऊर्ध्वशालुर्विरोधेषु न च कश्चिद्वृणोति मे ।
 धर्मादर्शश्च कामश्च च किमर्थं न सेव्यते ॥
 न चातु कामास मयात्र लोभात्
 धर्मं त्यजेन्नित्यस्यापि हेता ।
 नित्यो धर्मं सुखदुःखे त्वानत्ये
 नीतिं नित्या ह्युरत्य त्वमित्य ॥

This wonderful work is absolutely perfect even from the point of view of poetic beauty and merit. Its predominant emotion is *māṇsī* (devotion) and it leads all from the plane of worldliness up the golden ladder of *Nishkama Karma Bhakti* and *Jñāna* to Eternal Bliss. Its symmetry and loveliness are as remarkable as its purity and holiness. It has also been classed with and described as an *Upanishad* & *Saṅgita* and *Brahmaśāstra* (मन्त्रशास्त्रासु उपनिषदु प्रज्ञाविद्यायां समाश्रिते). The word *Gita* imports only *Bhagavad-gītā* though there are innumerable *Gitas* now existing mostly written with it as their model and giving to us its great teachings in other forms. The *Gita* is in perfect harmony with the *śruti* and *smṛiti*. It harmonises all aspects of life shows the concord between theism and monism reveals to us the proper place of *karma*, *bhakti* and *jñāna* con

veys to us the quintessence of all truth, and fits us for the attainment of God-love and God-realisation.

I do not go here into the question of the new *Gita* given to the world by the Shuddha Dharma Mandalam, because it has no credentials and is opposed to the testimony of all our teachers and saints and because such a discussion will unduly swell the size of this introduction. Nor do I propose to go into the question of the date of the *Gita*, because there is no use in discussing all the contradictory dates now assigned and such an attempt is sure to make this introduction longer than it should be. No valid reasons have been shown to reject the traditional date and we should hence accept it as correct. I have dealt with these questions in another volume.

Sri Sankaracharya prefaces his holy *bhasya* to the *Gita* by saying that the Lord had taught the *Pracriti marga* and the *Nivritti marga* and that as the Dharma consisting of these two paths became less potent and widespread owing to the energy of *adharma* consequent on lessening discrimination and unselfishness which themselves were caused by selfishness and desire, the Lord incarnated as Sri-Krishna to establish Dharma and preserve the brahminhood of the Brahmins, because if these were taught to tread the right path they would see

to the Dharma being observed by others. His incarnation of the Lord was due to His infinite Love and Compassion. He taught the two aspects of Dharma to Arjuna to enable him to reach the shore beyond the sea of grief and illusion and chose Arjuna as the recipient of his gracious doctrine and message because what a great man learns and does in the world will be followed by all. Sri Sankara says further that the holy goal of the Gita is the highest bliss which is consequent on outsoaring the cycle of *samsara* and which is attained by *ishkama karma bhakti and jnana* । अभ्युदयार्थोऽपि यः प्रवृत्तिबुद्ध्या यमो वर्णाश्रमाद्योदित्य विहितः स देवादित्वानप्रतिबुद्धयुपि सतीश्वरा यन्मुखाऽनुष्ठायमानः सज्जगदयः भवति यत्प्रभिसापवर्जितः । गुह्यं सर्वस्य न ज्ञानं निष्ठायाग्नयनात्तद्वारणं ज्ञानात्प्रसिद्धं तेन न निभेयसं हेतुत्वमपि प्रतिपद्यते ।

Sri Ramanuja prefaces his holy *bhāṣya* by saying that the Supreme Lord who is beyond all worlds and thoughts incarnates in the various worlds to enable the souls to look up to His lotus feet and attain the fruit of life and incarnated as Sri Krishna to show His Infinite beauty and grace to the world of men the ostensible object being to remove the sorrows of the earth (मृगतर) and taught for showing to all the means of true salvation by Bhaktiyoga with jnana and karma as augas under

the guise of inducing Arjuna to do his duty : पाण्डु
तनययुद्धप्रोत्साहनव्याजेन परम्पुत्रयार्थलक्षणमोक्षसाधनतया वेदान्तोदित
स्वनिषयं शान्कर्मोत्तुष्टोदितं सक्रियोगमवतारकामास ।

Sri Madhvacharya prefaces his holy bhashya by saying that Vyasa, an incarnation of the Lord, composed the Bharata to convey the Vedic truths to all and that the Gita is the essence of the Bharata तस्य च सर्वभारतार्थसंग्रहा वायुदेवार्जुनसंवादाद्व्या भारतपारिजातमधु-
भूता गीतानुपनिषदगन्धः ।

I do not think that it is necessary to deal as extensively with the ideas of others as these are only amplifications of the above views. We can well realise how all of the above views are noble and true and enable us to have a free access into the heaven of Sri Krishna's gracious message.

Nilakanta says well —

भारते सर्वदेवार्थो भारतार्थश्च कृतस्तथा ।

गीतायामस्ति तेनेयं सर्वशास्त्रमयी मता ॥

It is usual in our books to state in regard to each work the subject-matter, the inter-relatedness of means and end, the fit aspirant, and the goal (विषय, उद्देश्य, अधिकारी and फल). The nature of the eternal verities of life is the subject-matter of this eternal and eternally-glorious work. The

inter relation of means and end in it is the clear exposition of the *Sadhanas* (means) that lead to God love, God attainment, God realisation and God union. The fit aspirant is he who like Arjuna is face to face with the clear and clarion call of Duty in the battlefields of life and who throws himself at the feet of the Lord for enlightenment and uplift. The goal of the work is *Moksha* or the attainment of the perfect and eternal liberation. We must hence approach the study of this holy work with a due sense of the greatness of the theme, the means and the goal.

Thus we can well sum up the introduction thus. At the beginning of each Kalpa energies of the universe which had been withdrawn into Him began to have self expression. They unfold themselves according to an infinite plan present to the mind of the Lord. Just as at the commencement of the evolution of the energies by the will of the Lord begins the universal cycle (*Kalpa*) so also has the Lord's message of salvation to human souls been given for their guidance at the beginning of the cycle itself. This is the real significance of the Hindu theory of the origin and meaning of the scriptures. Such message of purification and salvation is the Veda. The Veda

teaches the *Praniti Marga* and the *Auriti Marga*. The former if followed properly and in a spirit of dispassion and detachment and devotion will lead to the latter and through it to God. The Gita teaches us this truth again and again, and modern commentators who do not recognise this and make action the final goal of life are people who have no real vision as to the real teachings of the Gita. They think that Sri Sankara has suppressed action altogether. This view of theirs is due to a phenomenal error. A beautiful Sanskrit verse says

न कर्माणि त्यजेयोगी कर्मभिस्त्वज्यसे असी ।

Sri Sankaracharya says

भलकारो ह्यसाक यद्गद्गात्मानवर्ती सदा सर्वकर्तृ-वताहानि. कृत-
कृतता च ।

Hence according to him it is only he that has attained the beatitude of God-realisation that is free from the life of action, for the simple reason that he who is immersed in the nectar of God-realisation cannot act any more than a man in a state of deep sleep can act. But a disciplined life of selfless action and love is the only means to that end, and if any one gives up the means and pretends to have reached that end, he is easily found out and great is his fall. There is all the

difference in the world between the man who gives up a life of action and the man whom the life of action gives up as being too high for its sphere. In regard to such pure and liberated souls who are we wallowing in the mire of selfishness and sin to lay down the special paths which they should pursue? This does not mean that any one can take up life dedicated to devotion and contemplation irrespective of his or her birth station in life and fitness. Each person's Dharma is determined by his birth which itself is determined by previous *Karmas*. But the attainment of liberation may be due to the consummation of devotion and self knowledge in the course of previous births or in this birth and is irrespective of the particular social status or function of the individual. His actual work in the world of phenomena is determined by his birth and station in life. In the case of those who have attained to the highest raptures of God love, God vision and cosmic consciousness we can realise that the preliminary stage of *Nishkama Karma* and *Chitta Suddhi* alone could have led to such a glorious and heavenly consummation. Such rare and sweet liberated souls will compel our adoration by the very perfection that shines in them and makes even their bodies a temple of purity and holiness.

I have stated in my work on *Ser Rabindranath Tagore* about this matter thus : "Our sages declare that every man must begin his spiritual progress by service of humanity, that the attainment of illumination by renunciation, knowledge, and love is an end in itself, and that even after illumination the wise man should do his duties in a spirit of detachment and dispassion so that others might not be led astray by the wise men giving up the performance of duties. They declare further that in the case of the very few who have risen to the highest raptures of love and wisdom and are immersed in bliss no worldly action can be expected. What action do the votaries of the gospel of work ask them to do? If they pass through a place they spread a paradise of love about them, and whoever is fortunate enough to breathe for a moment in the divine and luminous atmosphere that they carry about them feels a sudden conversion of the heart. A compassionate glance from their eyes is worth a thousand religious lectures. How few, how very few, can be such souls? In the case of those who are only travellers on the path towards light, the performance of duties is exacted by the sacred law, though they will do their duties in a spirit of detachment and dispassion and as an act of worship of the Lord saying and

feeling Sri Krishnarpanamastu (श्रीकृष्णार्पणमस्तु)—I dedicate it to Sri Krishna. Through law the soul rises to wisdom and love and through wisdom and love it rises to the Bliss of the Lord.

Mr. Tilak in his *Gita Rahasya* says that he bases his doctrine that *Karmajyot* is the final goal of life according to the Gita on the verse which tells us what are the means of finding out the highest essence of a work.

उपक्रमोपसंहारावग्रहोऽपूर्वता वस्तुम् ।

अर्थवादोपपत्ती च लिङ्ग तात्पर्यनिर्णय ॥

(The beginning the end the matter repeated the original elements the goal the accessory matters dealt with and the elements of logical discussion are the seven means of ascertaining the purport of a work.)

No one can have any quarrel with this method. It is in his application of it and in the inferences drawn by him from such application that the erroneous elements have come in. It is true that the Gita is addressed to a warrior and that it finally overcomes his disinclination to action. Is that a reason for saying that every one should do action irrespective of his *Varṇa*, *āśrama*, *śuddhi* or *Prasāda*? It is no doubt true that it is the *Upani-*

had of the Mahabharata which describes the *Dharma*. But does not the Mahabharata describe both *Praniti Dharma* and *Nuriti Dharma* and do not the heroes of the Mahabharata finally turn their back upon the over enjoyed pleasures of life and attain to the highest altitudes of renunciation? The test of *abhyāsa* also has been unfairly applied by Mr Tilak. Even supposing that the Lord again and again reverts to Arjuna's duty to fight, how does that injunction apply to all irrespective of time and place and circumstance and environment? If the *aparat* test is to be literally applied, it will be the duty of every man to fight, because the Lord did not tell Arjuna to administer the law, or to relieve suffering, or to lead people in the paths of righteousness but to fight. Again, the Verse

मर्वोपनिषदो गावो दोग्धा गोपालनन्दन ।

पावो वत्स सुधीभोक्ता दुग्धं गीतामृतमहत् ॥

shows to us that the Gita is a scripture given to all and not to the fighter alone. Further, the injunctions to attain to the summits of devotion and contemplation are not really less frequent than the injunction to fight. The test of *फल* also has not been properly applied by Mr Tilak. The fruit is the attainment of God and not doing the work of fighting.

मङ्गमङ्गमपरमो मन्दस मगवर्जित ।

निर्वैर सर्वभूतेषु य स मामेति पाण्डव ॥

॥ मना मव मङ्गको मयाजा मा नमस्कुह ।

मभेवैष्यास सत्य स प्रातःकाले प्रिवोऽसि मे ॥

सर्ववर्मापरित्यज्य मामह्म्यं चरणं व्रज ।

अहं त्वा सर्वपापेभ्यः माहात्म्यव्याम मा मुच ॥

It is not possible to take up the other tests for full consideration here. The test of अपूर्वता also cannot bear the strain sought to be put upon it by Mr Tilak. The Lord says that he is giving to the world what He had declared to the world at the beginning of creation and which it had forgotten. The really valuable element in the Gita is its grand synthesis. Mr Tilak's view that in those pre-printing days no one said or wrote anything unless he had something original to say is to say the least of it more amusing than conclusive. What has the question of printing to do with this matter? It was in the pre-printing days that the epic of Mahabharata—much bigger in size than many modern poems put together—came to be written. In spiritual matters the entire truth has been given by the Veda and who—be he God himself—can improve upon it and give us something absolutely original? He can only bring before our gaze the

radiance of illumination eternally shining there. In the very same way Mr Tilak has misapplied the tests of *arthavada* and *Upapatti*. He has done well in pointing out the worthlessness of Western ethical systems based on utilitarianism evolution or intuitionism. 'The greatest good of the greatest number' is a mere intellectual bubble. Does 'number' include savages and brutes? Who can find out what conduces to the greatest good of the greatest number? If two persons differ as to such greatest good who is to decide between them? This theory gives no prominence to the element of motive in action. Suppose the promoters of a railway company bribe the authorities to lay a railway line, that action secures the good of the people. Is it therefore moral? The evolutionary and intuitional systems of ethics also are unsatisfactory and illogical. The real glory of man is not the will to live or the will to power but the will to attain the highest perfection which is expressed by the term *Mumukshutva*. No system of ethics is sound which is not based on a sound system of metaphysics. The real defect in Mr. Tilak's method is that in his attempt to socialise all spiritual activities there is the danger of his losing sight of the higher work of our spiritualising all social

activities till in the end the spirit is left face to face with God and in full possession of the priceless and eternal treasure of God-realisation. It is not possible to take up here for discussion all the ideas mentioned in Mr. Tilak's voluminous book. They may be taken up later on from time to time when ever necessary. The supreme importance of *Karma*—action whether for legitimate gratification of legitimate desires or in a spirit of renunciation and detachment and dispassion—has been recognised by all. The real difference is as to whether it is the final end and aim of life. Already India has been torn by empty futile discussion as to the ultimate elements of life—as to whether the soul and God are one or one and yet not one, or two as to whether Lakshmi and Narayana together or Narayana alone forms the Godhead, and so on. Mr. Tilak has added one more to the distracting discussion of the ultimates. As a matter of fact it seems to me that the Lord has expressed himself so clearly and has given to the world such a grand synthesis that it is impossible to mistak e His gracious Message. I shall endeavour in the succeeding pages to make my position quite clear and I shall at the end sum up the Lord's gracious declaration of Truth in the Bhagavad Gita.

The first chapter is an introductory chapter and gives us a narrative of the events that led to the exposition of the great truths of life by the Lord. All the *bhas'iyakaras* and commentators on the Gita pass over this chapter lightly because the doctrinal portion commences only in Chapter II of the Gita.

We must remember in this connection the events in the Mahabharata which led up to the Gita. On the eve of the great war Vyasa asked Dhritarashtra if he would have the gift of higher vision by which he could see the tragic drama of the war as it developed in the battlefield of Kurushetra. Dhritarashtra declined the boon as he could not bear to see his kindred suffering the fluctuating fortunes of war and preferred his congenital blindness to the offered vision of carnage. Vyasa then gave the power of vision to Sanjaya and asked Sanjaya to narrate to Dhritarashtra the events of the war as they took place. Sanjaya then informed the King that the great hero and saint Bhishma had fallen in battle. Dhritarashtra was stricken with grief and asked Sanjaya to narrate all the events in detail from the time when the opposing armies met in deadly war. Sanjaya then narrated the events and in the course of such narration described the faintness of heart that overcame Arjuna and the Lord's teachings to Arjuna.

to enable him to take up again his burden of duty in a spirit of detachment and dispassion and surrender of the fruit of work to God

Madhusoodana Saraswati points out that there is a striking similarity between the form of dialogue adopted in the Gita and the similar form of dialogue adopted in the Upanishads e.g. the dialogue between Janaka and Yajnavalkya. This form is adopted to show the greatness of the subjects taught. When a great soul is the chosen recipient of the divine message given by the Over-soul the occasion is unique and stirs us to the very depths of our being. The message lifted into the sunshine of clear sighted peace the noble Arjuna tormented by the darkness of doubt and gloom lifts him by itself apart from the doctrines actually taught makes our heart full of faith and puts us into a receptive mood. Further by showing that Arjuna was the true and trustful disciple of the Lord we are given a clear idea as to what are the indispensable qualifications of discipleship.

This chapter is known as the अश्वमेधपर्व (i.e., dealing with the grief which overtook Arjuna when he was face to face with the great issues of life. The man who has a clear conception of duty should always feel equal to the demand made on him

energies and services by the imperious call of duty
He

if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad for human kind,
Is happy as a Lover, and attired
With sudden brightness, like a Man inspired '

Arjuna was overwhelmed by *Soka* and *Maha* (grief and illusion) because his overflow of pity and tenderness at sight of the impending carnage of his kith and kin obscured the clarity of his mental vision. The situation is described vividly in a few brief strokes and we are prepared by this Chapter to receive the Lord's gracious message as given to us in the later chapters of the Gita.

In Sri Yamunacharya's *Githartha Sangraha* the purport of this chapter is stated thus

अस्मान्नेहकारुण्यवर्माधिर्मात्रिकुलम् ।

पापं प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥

(The exposition of the scripture was made to save Arjuna who was agitated by misplaced affection and pity and by deeming his duty as a breach of duty and who sought refuge with Sri Krishna and prayed for enlightenment in a spirit of utter self-surrender)

I may point out here that according to Madhusudana Sarasvati and other Advaitic commentators the Gita is an exposition of the basic truth contained in the Mahavakya *Tatvamasi* (That art thou). He says that the first six Chapters प्रथमपदक of the Gita deal with the त्वपदार्थ (the soul) that the second six chapters द्वितीयपदक of the Gita deal with the तत्त्वपदार्थ (God) and that the third six chapters तृतीयपदक of the Gita deal with the oneness of the soul and the oversoul. He says further that the प्रथमपदक deals with Karma marga, the द्वितीयपदक with the Upasana marga and the तृतीयपदक with the Gnana marga. He says

तत्र तु प्रथमे काण्डे कर्म तत्प्राप्त्यर्थं ।

त्वपदार्थो विदुदात्मा सोपपत्तिरित्युच्यते ॥

द्वितीये भक्त्यज्ञाकिनिष्ठावर्गनवर्त्मना ।

भगवान्परमात्मनस्तत्त्वपदार्थोऽप्यवर्ण्यते ॥

तृतीये तु तयोरेक्य वाक्यार्थो वर्ण्यते स्फुटम् ।

एकमप्यत्र काण्डानां भक्त्योऽस्ति परस्परम् ॥

He says further that by giving up *Karma* and *Nishkitha Karma* and by doing *Nishkitha Karma*, we become pure योगिन्वा and attain विलक्षण and सारनन्दसुखसंपत्ति (the attainment of the fourfold *sadhanas*). These *sa* the *sa* are नित्यानित्यवस्तुविदे (the

discrimination of the *eternal* and the *non-eternal*) इहामुत्पन्नमोषविराग (desirelessness in regard to the enjoyment of fruit here and beyond) शमदमादिसंपत्ति (the attainment of dispassion, self-control etc), and मुमुक्षुत्व (an over mastering desire for liberation and self-realisation). He says that after such attainment the soul attains the full fruitfulness of ध्यान (hearing), मनन (meditation), and निदिध्यासन (ceaseless and intensive contemplation). Then it attains realisation (साक्षात्कार) through the *Mahatmaya srautane*. It is only then that Avidya is overcome, it is only then that *Bhrama* (wrong cognition) and *Samsaya* (doubt) vanish, it is only then that संचित and आगामि Karmas are destroyed, only the Prarabdha Karmas holding sway like an arrow already let loose from the bow and hence bound to expend itself, it is only then that we have वासनाक्षय and मनोनाश consequent on तत्त्वज्ञान, समनियमासनप्राणायाम, and प्रत्याहार are बहिरङ्गानि (outer means) leading to धारणा, ध्यान and समाधि, and when निर्विकल्प समाधि is attained, then follows the attainment of जीवन्मुक्ति ।

In the above exposition the leading doctrines of the Advaitic school are briefly set out and I shall expound them fully later on. The main doctrines of the Visishtadvaita school are given to

us in relation to the chapters of the Gita in these verses by Sri Yaminacharya

स्वधर्मज्ञानवैराग्यसाधनमन्यैकगेचर ।

नारायण पर ब्रह्म यावाद्यास्तु समारित ॥

ज्ञानकर्मभिरनिरुद्धाद्यगच्छेत्तुल्यकृते ।

आमानुभूतिमिच्छयेत्तुल्यकृते चोदित ॥

मध्यम भगवत्तत्त्वयाथात्म्यावासिनिदिष्ट ।

ज्ञानकर्मभिरनिरुद्धाद्यगच्छेत्तुल्यकृते ॥

प्रधानपुरुषवत्कर्मवैश्वर्यवेनेचनम् ।

कर्मधीमक्षिणीरित्यादिपूर्वोक्तेष्वपि समादत्त ॥

He says that in the first chapters we have the Karma Yoga and the Gyaana Yoga leading to the realisation of the true nature of the individual soul (which according to the Visishtadvaitas is अष्ट and not विष्णु or identical with God) with the Advaitins) that in the second six chapters we have Bhakti Yoga leading to realisation of the true nature of Godhead and that in the third six chapters we have the differentiation of Purusha and Prakriti Karma Bhakti and other miscellaneous topics

As a matter of fact though such broad divisions of the subject matter of the Gita are in the main correct and enable us to have a clear view of the

procession of ideas in the Gita according to these two schools of thought, we will find that the Gita lays stress throughout on God love and God-realisation as being the *sole* means of liberation and describes in detail the path of Nishkāma Karma again and again throughout the eighteen chapters as the sole means of attaining God love and God-realisation. To avoid concentrating our attention on the few points of doctrinal differences among the various schools of thought and to enable us to have a general idea of the march of thought in the Gita I would say that the first six Chapters deal primarily with the Karma Yoga including Raja Yoga as means for the attainment of purity and concentration of mind, that the second six chapters deal with the nature and manifestations and glories of Godhead and the Bhakti yoga, and that the last six chapters deal with the Gnana yoga and a large number of topics connected with Karma Yoga and Bhakti Yoga.



CHAPTER I

Introductory

भृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मायकाः पाण्डवाश्चैव किमकुर्वत संजय ।

Dhritarashtra said—

O Sanjaya, on the Kurushetra which is the field of Dharma, what was done by my people and the Pandavas who had gathered together eager for battle ?

NOTES

1. धर्मक्षेत्रे । It was so called because it was a holy spot creating love of Dharma in hearts where such love was not existent before and intensifying such love in hearts where such love already existed. Manu says in Chapter II, verses 19 and 20

कुरुक्षेत्रं च मत्स्याय वाचता शत्रुसेनका ।

एष मद्रिदेवो वै मद्भातर्तादनन्तरः ॥

एतद्देशप्रसूनस्य सदासादप्रजन्मनः ।

स्वं स्वं चरितं विसेरन् श्रुत्वा सर्वमानवाः ॥

Sri Vedanta Desika says that धर्म means Yoga and that धर्मक्षेत्र means a place where unrighteous persons were to be slain and righteousness was to be established

■ कुरुक्षेत्रे । The Karmakanda of the Veda refers to it 'तेषां कुरुक्षेत्रे देवयजनमास' The Jabala Bruti says 'वृद्धस्तित्स्वाद्य यादवत्वयं यदनु कुरुक्षेत्रे देवानां देवयजनं सर्वेषां भूतानां ब्रह्मयजनम्'. Nilakantha thinks that the Kurukshetra referred to as धर्मक्षेत्र is different from these Sri Madhusoodana Sarasvati refers also to the Satapatha Bruti 'कुरुक्षेत्रं वै देवयजनम्'. In the Salyaparva it is said that King Kuru performed penance in the Kurukshetra and got a boon from Indra that all persons dying there should go to heaven. As Dhanapata points out, it is not natural to say that Dhritarashtra referred to धर्मक्षेत्र to distinguish this Kurukshetra from other Kurukshetras because such an idea would not have been in his mind,—or to say as Sri Madhusoodana Sarasvati does that धर्मक्षेत्र was used to ask Sanjaya whether the holiness of the place induced the Pandavas to desist from slaughter on the field of battle or the Kauravas to turn away from fighting and thus ruin themselves by giving up the kingdom unrighteously wrested from the Pandavas. It seems to me that the question is quite natural and consistent with Dhritarashtra's

character. He was no doubt avaricious but was not without a certain element of purity of nature because the Sri Bhagavata shows in the first Skandha that his heart was turned to God by Vidura's words and he attained salvation by meditation and devotion after renouncing the world. He was not a hardened worldling like his sons. He knew that Sri Krishna was God incarnate and that Kurukshetra was the field of Dharma. After learning about the fall of Bhishma, he asked Sanjaya to narrate all that took place in the field of Dharma and in the presence of the Lord of Dharma. He had of course a strong bias for his own children but that did not obscure his mental vision as to the holy character of the battlefield. Hence it seems to me that Mr C M Padmanabhachariar's suggestion that he suspected foul play by Pandavas in spite of the holiness of the place is a far fetched one.

■ मामका This shows his partiality for his own side. It may also be that he intends a mild rebuke suggesting that his children were really blind like himself. Some sapient modern scholars who see a racial complexion in everything say that it means Aryas as opposed to the polyandrous Pandavas who formed a different race. This is utterly absurd.

4 Some commentators understand the verse in a mystical sense Venkateswatha says that धर्मक्षेत्र is Sri Krishna's body of which the life was the Pandavas (मम प्राण हि पाण्डवाः) and that the Kauravas were consumed by the flame of Sri Krishna's righteous wrath He says further that this secondary meaning is inferable from the words though it is not the primary meaning, and cites as an instance the famous verse of the Ramayana मणिपाद etc by way of analogy Abhinava Guptacharya says that क्षेत्र means the body and that the war referred to is between the righteous and the unrighteous tendencies in man These interpretations have no doubt elements of beauty in them but they are obviously far-fetched and unacceptable

संजय उवाच—

दृष्ट्वा तु पाण्डवानीकं म्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

Sanjaya said—

King Duryodhana, seeing the Pandava Army set in battle array and approaching the preceptor (Drona), said these words

NOTES

1 आचार्यमुपसंगम्य He did not send for Drona

as a King might send for his General. He went to him because of the fear of the enemy which unnerved him because of his lingering reverence for his teacher and because of considerations of policy.

2 राजा He was the *le / of* king and the unquestioning obedience of Bhishma Drona and other servants of the sovereign to the latter—which is the foundation of social and political solidarity—was thus justified the result being left to God to ordain and grant in His Eternal Wisdom and Love

पश्येता पाण्डुपुत्राजामाचार्यं महतीं चमूम् ।

व्यूढा द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

See O preceptor! this great army of the sons of Pandu set in battle array by thy disciple the son of Drupada

NOTES

1 He referred to Dhrishtadyumna in particular and described him as Drupada's son to kindle an ancient hatred in Drona's breast. Some commentators say that he even praised the son of Drupada as wise to hint that Drona was unwise in having taught the science of war fully to his enemy.

2 It is stated by some commentators that he slyly hinted by placing पाण्डुपुत्राणां and आचार्य together that Drona was specially the friend and teacher of the Pandavas and was partial to them. This is a somewhat far-fetched suggestion.

अथ दूरा महेष्वासा भीमार्जुनसमा युधि ।

युधामन्यु विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितान काशीराजश्च धीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च धीर्यवान् ।

सौमित्रो द्वीपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥

Here are valiant warriors with mighty bows who are equal in prowess to Bhima and Arjuna. Here are Dhrishtaketu, Chekitana, the powerful King of Kasi, Parujit, Kunbbhoja, Subya who is a great chief of men, the puissant Yudhamanyu, the valiant Uttamaujas, Drupada, and the sons of Draupadi. All these are Maharathas.

NOTES

1 His pointed reference to Bhima and Arjuna shows how he quailed whenever he thought of them.

■ A *Maharatha* is a warrior who riding in a great car can fight successfully ten thousand bowmen. A warrior fighting in a chariot who can fight effectively against another warrior similarly seated is called a *Samaratha*. An *Atiratha* is one who can fight against innumerable hosts including many *Samarathas*.

अस्माकं तु विशिष्टा ये तानिबोध द्विजोत्तम ।
नायका मम सैन्यस्य सहाय्यं तावद्वीमि ते ॥ ७ ॥

O Chief of Brahmins I know the Chiefs of our army whom I mention to you for your remembrance

NOTES

1 द्विजात्तमे Madhusoodana says that this word may have been used to flatter Drona by praising him as a noble and holy man or to convey a hint that Drona was after all a Brahmin and not likely to be a great and powerful warrior

भवान् भीष्मश्च कर्णश्च कृपश्च समितिजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

They are yourself, Bhishma, Karna, Kripa who is always victorious in battle, Ashvatthama, Vikarna and Saumadatti

NOTES :

1. Another reading substitutes सिन्धुराज, for सीमदत्ति. He is Jayadratha.

अन्ये च बहवः क्षुरा मर्त्ये त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

And many other valiant men who are ready to lay down their lives for my sake, who wield diverse weapons and missiles of war, and who are masters of the art of war.

NOTES :

1. त्यक्तजीविताः There is in this word an undercurrent of suggestion—not voluntary but involuntary and inauspicious—that they had already lost their lives for his sake.

अपर्याप्तं तदस्माकं बलं भीष्मामिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्मामिरक्षितम् ॥ १० ॥

Yet our force protected by Bhishma, is not sufficient, while their army protected by Bhima is sufficient.

NOTES :

1. अपर्याप्तं has been said to mean (1) insufficient, or (2) unlimited while पर्याप्तं means (1) suffi-

cient, or (2) limited. But the first-mentioned meanings are more in keeping with Duryodhana's character and the general spirit of the descriptions of the contending hosts in this chapter. We have already stated that Duryodhana was inspired by fear. A greater number of heroic leaders who blew on conches with specific names is stated on the side of the Pandavas than on the side of the Kauravas. The blowing of such conches is said to have inspired the Kauravas with fear. Duryodhana had also a lurking, though mean and unmerited suspicion, that Bhishma favoured the other side. It is further noteworthy that Duryodhana, though his army consisted of eleven *Akshauhins*, while that of the Pandavas consisted only of seven *Akshauhins*, had already called the latter as महती चमू (great army). He had already described the great warrior on the side of the Pandavas as equal in prowess to Bhishma and Arjuna. Above all, there was the fact of Sri Krishna being on the side of the Pandavas.

यदनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवामिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

Therefore, let all of you, each stationed in his place in his respective division, guard Bhishma.

NOTES

The presence and inspiration of the Generalissimo are important factors in warfare everywhere and especially so in oriental warfare

तस्य सज्जनयः हर्षे कुरुवृद्धः पितामहः ।

सिंहनादं विनयोर्यं शङ्खं धर्मा प्रतापवान् ॥ १२ ॥

Then the valiant and aged grandsire of the Kurus (Bhishma) blew loudly on his conch Simhanada (of the lion's roar) in order to cheer him up

NOTES

1 Bhishma saw Duryodhana's faintness of heart from afar and blew a high and loud note on his conch to hearten him

2 The verse shows that Bhishma was valiant (प्रतापवान्) though old, unlike Duryodhana who was a coward though young

3 तस्य Some commentators say that it may refer to the army of the Kauravas or to the army of the Pandavas as a *sign of the commencement* of military operations and an assurance that they will be given an opportunity of showing their military prowess or to Sri Krishna as the occasion—divinely predestined—for manifesting the object and the glory of His incarnation

ततः शङ्खाश्च भेर्यश्च पणवानकमोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

Then conches and kettledrums, tabors and drums, and cow horns were simultaneously sounded, and the noise became a deafening uproar

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने सिती ।

माधवः पाण्डवश्चैव दिव्या शङ्खौ प्रदध्मतुः ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजय ।

पौण्ड्रं धर्मो महाशङ्ख ममिकर्मा युकोदरः ॥ १५ ॥

अनन्तविजय राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

Then Krishna and Arjuna, seated in a great chariot to which white horses were yoked, blew their divine conches—Hrishikesa (Krishna) blowing the conch Panchajanya, and Dhananjaya (Arjuna) blowing the conch Devadatta Vrikodara (Bhima) of terrible deeds blew the mighty conch Poundra King Yudhishtira blew the conch Anantavijaya Nakula and Sahadeva blew the conches Sughosha and Manipushpaka.

NOTES

1 माधव means the lord of Sri, the goddess of

fortune. The word hints that success was to be on the side of the Pandavas.

2. The separate mention of the warriors and their couches in the army of the Pandavas shows its real might in spite of its smallness of numbers. It was fighting on the side of righteousness, the noblest chivalry of the time was on its side, and the grace of God was upon it.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
 धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥
 द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
 सौभद्रश्च महाबाहुः बाह्यान्वभुः पृथक् पृथक् ॥

The mighty bowed king of Kasi, the Mahāratha Shikhandi, Dristadyumna, Virata, the unconquered Satyaki, Drupada, the Draupadeyas (Droupadi's sons), and the mighty-armed Subhadra (Abhimanyu) blew their couches separately on all sides.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
 नभश्च पृथिवीं चैव तुमुन्नो व्यनुनादयत् ॥

That uproar rent the hearts of the sons of Dhritarashtra, filling the earth and sky with the sound.

अथ द्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसंपाते घनुरुद्यम्य पाण्डवः ॥ २० ॥

Then the monkey-bannered Arjuna, on seeing the marshalled Kaurava forces and when the battle was about to commence by the discharge of military weapons, took up his bow.

NOTES

1 अथ This word always marks a change of topic. It may refer also to the fact that something unexpected was imminent. The word is also said to be auspicious in itself and is a मङ्गलशब्द and introduces us to the blessed Gita.

ओङ्कारवाचकस्य ब्रह्मेर्वा प्रवृत्तौ पुरा ।

कण्ठमिश्रा विनिर्यातौ तस्मात्माङ्गलिकानुभौ ॥

(The two words Om and Atha came out of Brahma's throat, finding a way for themselves. Hence both of them are auspicious.)

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच—

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

यावदेताभिराशेषेऽहं योद्धुः कामानवस्थितान् ।

कैमेया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥ २१ ॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्वृक्षेर्युद्धे प्रियचिकीर्षव ॥ २३ ॥

And spoke thus to Krishna, O King

Arjuna said—

‘Station my Car, O Achyuta, between the two armies, so that I may see who have come here longing for battle and with whom I must fight in this great work of war, and gaze on all who have assembled here for fighting, desirous of pleasing in battle the evil minded son of Dhritarashtra

NOTES

1 अहं Being of a noble and deliberative nature he did not precipitately run away from the war under the influence of his impulse of tenderness as Duryodhana forced on the war under the influence of lust of dominion. He spoke and awaited illumination.

2 अच्युत Arjuna was not afraid that by being between the two armies he would be singled out for attack when unready because it was a time of righteous warfare and hence no one would attack him when he was unready, whatever was the cause espoused by him and because अच्युत—He of the Omnipotent will—was by his side.

¶ We may note also that consciousness of personal doing which is indicated by the frequent use of the first personal pronoun etc in these lines ने रय, निरीक्षेऽह, अवेक्षेऽह etc This shows that he was beginning to have the fundamental error of his being a doer According to the Advaitic school of thought the soul is not a doer but is असङ्गसंविदानन्द (Infinite Being, Consciousness and Bliss) According to the Visishtadvaita school the soul is no doubt infinitely subtle but is संविदानन्द According to the Dvaita school the soul is not स्वतन्त्र but is dependent on God and the idea of his being a doer is hence an illusion In any view, therefore, the soul has a different origin, nature, and destiny from nature (Prakriti), and it is the identification of the soul with the properties and tendencies of the non-ego that brings about *Samsara*, just as the realisation of the true nature of the soul brings about the bliss of liberation and beatitude

सञ्जय उवाच—

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भीष्माद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्येतास्ममेतान्पुरुनिति ॥ २५ ॥

Sanjaya said—

Thus addressed by Arjuna, Krishna stayed the great car between the two armies in front of Bhishma and Drona and all the chieftains there and said 'See, O Partha, the assembled hurus'

NOTES

1 युद्धक्षेम means one who has conquered sleep—a man of pure sattvic nature capable of perfect self mastery

2 I have shown above how the isolated stationing of the car was not a strategic blunder because that was a time of धर्मयुद्ध and because the Lord of wills was there and no human will could act without His direction

3 Bhishma has described this situation in the beautiful verse that occurs in the first Skandha of the Bhagavata

अपदि सखि बचो निशम्य मध्ये
 निजपरिवर्तयों रथ निवेश्य ।
 स्थितवति परसेनिकायुरक्षणा
 हतवति पार्थससे रतिर्मयास्तु ॥

(May my love rest on Arjuna's friends who hearing his comrade's words and stationing the car

between his friend's army and their foes' army drew within Himself by His eyes the lives of the army of the foes)

तत्रापश्यत्स्थिताम्पार्थः पितृन्थ पितामहान् ।
 आचार्यान्मातुलान्भ्रातृपुत्रान्पौत्रान्सर्वास्तथा ॥
 भ्रातृरानुवृद्धश्चैव सेनयोद्धमयोरपि ।
 तान्समीक्ष्य स कौन्तेय सर्धान्बन्धून्वचस्थितान् ॥
 कृपयापरयाविष्ट विपीदन्निदमब्रवीत् ।

Then Partha saw there in both the armies uncles and grandfathers, teachers, maternal uncles, brothers, sons, and grandsons, comrades fathers-in-law, and friends. Seeing his kinsmen thus marshalled in battle array, and with his heart wrung by supreme pity, he spoke thus in sorrow.

NOTES

- 1 Arjuna's grief is not like Duryodhana's grief. Duryodhana's grief was owing to दृष्टमय, caused by his apprehension of the loss of earthly things. Arjuna's grief was owing to अदृष्टमय, caused by his apprehension of various evils to himself, to the society, and to Dharma by the impending slaughter. The two kinds of grief show the real natures of the two men.

2 The Lord does not say that mercy is improper. Indeed in the last sloka in Chapter VI of the Gita, He says

मत्कर्मवृत्त्यपरमो मदक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डय ॥

There He describes the soul that has risen to the highest altitudes of Love and renunciation. It is only he that has soared on the wings of Law and Light that can live in the pure empyrean of Love Mercy which is accompanied by selfish attachment to the world and which sets itself in an attitude of hostility to Law is not a Godward quality.

3 As all men are not of Sattvic nature, the world requires दण्ड (the law of pains and penalties for violation and transgressions) Arjuna himself in the रात्रधर्म says

राजदण्डमयादेके पाप्मा पापं न कुर्वते ।
यमदण्डमयादेके परलोकमनादपि ॥
परशरमयादेके पाप्मा पापं न कुर्वते ।
एव साधुदिके लोके सर्वे दण्डे प्रतिष्ठितम् ॥

(Some refrain from sins because of fear of punishment by the king, others refrain from sins from fear of punishment by the god of death, yet

others refrain from sins from fear of one another
Thus does the world rest on punishment)

The punishments inflicted by a just king in accordance with law are like the punishments of God. Those can no more affect the former than these can affect the latter

4 Hence the unrestricted application of the principle of non resistance will only intensify selfishness and vice and crime in the case of the evil people and will lead to the disruption of society, though there are instances in life as well as in literature (e g the case of Jean Valjean) of a true conversion of the heart brought about by absolute non-resistance. Punishment for misdeeds is necessary to reform the ill doer and preserve the moral order of the world. Even in the case of the supreme pain and penalty of death for certain atrocious crimes the Hindu doctrine of Karma gives us a real and new aspect of the philosophy of punishment, because the next birth will certainly be all the better for the working out of the great evil by the equally great punishment. Ordinary men may not realise this fact and it may be said that this is not demonstrable by reason. But those whose consciousness is extended and perfected by yoga can realise the procession of the re incarnations of the soul and

the acts done and the fruits enjoyed by the embodied soul

6 The Hindu religion has always taught *Nirriti* to be higher than *Prarriti* but has taught also at the same time that it is only the man who has followed loyally the law of legitimate *Prarriti* that can tread the higher path of *Nirriti* and attain the bliss of beatitude

II Arjuna's mercy was strongly coloured through and through by elements of selfishness and egotism. He had not lost his love of empire. His vow on behalf of Draupadi was ever present in his mind. He was thinking of the loss of all kingly pleasure owing to the removal of all relations and friends by the cruel hand of death. The ideas of "I" and "mine" were in the forefront of his thoughts. The mercy of selfishness is a source of weakness. It is different in quality and degree from the divine mercy of absolute unselfishness and love and renunciation.

7 Again, our real kinsmen and friends are those who are lovers of God, even though not connected with us by ties of kinship and friendship. The latter are not our real kinsmen and friends if they violate the law of God.

8 कृपया परया Some commentators say that it means कृपया अपरया i. e. unworthy pity. Others say that it means a fit of mercy as Arjuna was overpowered once before by tenderness to his cousins and said

न चाह कामय पापमाप कृत्वापराधयो ।

किं पुनश्चासिधु बध काममेव कथयन् ।

एतदर्धं मया तात पञ्च ग्रामा उक्ता पुरा ॥

(I loathe a Paria)

(I do not wish harm even to worms and ants
How can I wish the death of my kith and kin?
That was why I chose five villages before)

अर्जुन उवाच—

दृष्ट्वेम स्वजनं कृष्ण युयुत्सु समुपास्थितम् ।

सीदमि मम गात्राणि भुजं च परिशुष्यति ॥ २८ ॥

चेपथुश्च शरीरे मे रोमवर्षश्च जायते ।

गाण्डी-श्छते हस्ताश्चरफयैव परिदह्यते ॥ २९ ॥

न च शत्रोभ्यवस्थातु भ्रमतीव च मे मन ।

निमित्तानि च पश्यामि विपरीतानि केशव ॥ ३० ॥

Arjuna said—

O Krishna! Seeing these my kinsman, gathered together through lust of battle, my limbs

ful and my mouth is parched. There is a tremor in my frame, and my hair stands on end with horror. My bow Gandiva slips from my hand, and my skin has a burning fever. I am not able to stand steady and erect, and my mind seems to be in a whirl. I see inauspicious omens, O Keshava.

NOTES

1 Sri Ramanuja points out that Arjuna's grief was due to his nobility of nature, his mercyfulness, his love of kinsmen, and his fear of *Adharma* and evil consequences to society. He says that Arjuna was महामना (high-souled), परमकरुणिक (very merciful) and दीर्घयु (deeply attached to kith and kin) and was inspired by वशुदेह, पराङ्मया, and अपर्मेय (love of kin, supreme pity and fear of sin).

2 But this tenderness was based on a wrong conception of the nature of the soul and of *Dharma*. That was why it became a source of unnerving grief (विषाद). The same love if based on a right notion of the nature of the soul and *Dharma* would have caused joy and self poise.

3 Our duty is to carry out the Lord's commandments irrespective of results and with a full realisation of the nature of the soul. While a

state of universal peace is the goal of human endeavour and while all of us fondly dream of a happy warless earth

— 'Robed in universal harvest up to either pole
she smiles
Universal ocean washing softly all her warless
isles"—

none should shrink from duty. Make war against war but never shrink from duty if it involves war for the sake of duty and righteousness. Duty is higher than love and mercy which are inspired by selfishness and ignorance, though selfless and wise love and mercy—divine in its fulness and universal in its application—is the highest goal. Sri Rama was at the same time embodied law and incarnate mercy. He was विप्रबान् धर्म and he said

अमय सर्वभूतेभ्यो ददाम्येतद्भुतं वम ।

(I give shelter unto all. Such is my vow)

Love won through loyal obedience to Law will be selfless, dynamic, complete, and universal, and will shine forth for ever and save its object. Tenderness which is a compound of weakness, grief, and selfishness will be selfish, powerless, fragmentary, and limited, and will set itself in opposition to Law and will ruin itself and cannot help its object.

4. The word *अविष्ट* in verse No. 27 shows that *pitṛ* was the active agent in Arjuna and that Arjuna became its object. It was deep-rooted in his nature and over-powered him, though he was trained in the habit of obedience to Dharma. His *Soka* (grief) and *Moha* (illusion) had to be dispelled by the Lord by teaching him the true nature of the soul and the true nature of *Dharma*.

5. He whose mercy is in opposition to Law and is coloured by attachments, desires, selfish impulses, and ignorance and who yet wants to inaugurate an era of mercy—as if God who is Law is not at the same time Infinite Love and Mercy—is unable to bring into existence the era that he yearns for, because his love is not the fulfilment of Law and is hence not full but partial, not dynamic but weak, not radiant but clouded, not universal but local in relation to time and place and persons, not divine but human. Absolute, universal, divine, and selfless love and mercy which are the result of fulfilment of the Law would lead to joy and realisation (आनन्द and ज्ञान) and not to grief and illusion (शोक and मोह).

न च त्रेयोऽनुपप्यामि दत्त्वा स्वजनमाहवे ।

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ॥

I see no auspicious result from slaying kinsmen in battle. I do not desire victory nor sovereignty nor pleasures

NOTES

1 अयं —It means auspiciousness or our real good. The *Kethopanshad* clearly differentiates *srejas* and *preya* :

2 हृष्य He who takes away our sin and grief and draws our hearts to him in a passion of love and devotion. Hence that word is used here as Arjuna prays for the removal of his grief and illusion

3 In the *Blashjotkarshadeepika* there is a suggestion that Arjuna does not want these lower results as they would lead his mind away from the love of the lord and the commentator quotes the verse

अस्यानुग्रहमिच्छामि तस्य वित् इराम्यद्दम् ।

(I take away the wealth of him to whom I wish to show grace)

This idea is beautiful but it is not in place in this chapter

किं नो राज्येन मोहिन्द किं मोहीर्जीपितेन वा ।
येषामर्थे काङ्क्षितं नो राज्यं मोघां सुखानि च ॥

त मेऽवस्थिता युद्धे प्राणास्त्यक्त्वा घनानि च ।
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥ ३३ ॥
 मातुलाः भ्रातृराः पौत्राः श्यालाः संयन्धिनस्तथा ।
 एताञ्च हन्तुमिच्छामि प्रतोऽपि मधुसूदन ॥ ३४ ॥

What can we get, O Govinda, by sovereignty or by enjoyments or by life itself, when they for whose sake we desire sovereignty and instruments of pleasure and pleasure have come here to fight, abandoning life and riches—teachers, fathers, sons, grandfathers, uncles, fathers-in-law, grand-sons, brothers-in-law, and other relatives? I do not wish to kill them even though they kill me.

NOTES

1 भोग and सुख. भोग means सुखसाधन (means of pleasure) here (Madhusoodana Sarasvati.)

अपि त्रिलोक्यराज्यस्य हेतोः किं नु मर्हच्छते ।
 निहत्य घातैराष्ट्राञ्चः का प्रीतिः स्याज्जनार्दन ॥

(I do not wish to kill them) even for the sake of the sovereignty of the three worlds. Will I do so for this earth? What happiness will come to us, O Janardana, by killing the sons of Dhritarashtra?

पापमेवाभयेदस्मान्दत्तैतानाततायिनः ।

तस्मान्नाहं वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।

स्वजन हि कथं हत्वा सुखिनः स्याम माधव ॥

By killing these murderous enemies sin will cling to us Therefore we should not kill these sons of Dhritrashtra who are our own kinsmen Oh Madhava, How can we be happy through killing our own kinsmen?

NOTES

1 अततायिन — An *atatayin* is one who makes a wanton and murderous attack. The word refers to the incendiary the poisoner, the armed assassin, the brigand the usurper of land, and the seducer of another's wife.

अग्निदो गरदक्षैव शस्त्रपारिधनापह ।

क्षेत्रदारहरश्चैव वदेते अततायिनः ॥

2 Arjuna argues thus. The Dharma Sastra says, do not kill any one (न हिंस्याद् सर्वभूतानि). The Arthasastra allows the killing of the *atatayins*. Even here Katyayana prohibits their killing if they are elderly men worthy of reverence. It may also be that they should not be killed if that would result in the disappearance of the whole family (*Atula*). We may here refer to the verses

आततायिनि चोत्कृष्टे सप स्वाध्यायजन्मत ।

नधस्तत्र तु नैव स्यात् पापे हाने बधो मत ॥

(*Katyayana*)

आततायेनगुत्कृष्टे वृत्तस्वाध्यायसमुत्तम् ।

यो न हन्याद्दधप्राप्त सोऽथमेवफल उभेत् ॥

(*Brhaspati*)

In any event we should follow the mandate of the Dharma Sastra which is higher than the Artha sastra. Then sin will not cling to us but will cling to our opponents. Yajnavalkya says

स्मृत्योर्विरोधे न्यायस्तु बलवान्मवधारत ।

अर्थशास्त्रात् पलवद्वर्मशास्त्रमिति स्थिति ॥

3 The golden rule of non-resistance of evil is as fully eulogised in Hindu sacred books as elsewhere. But I have already pointed out above its application and stated to whom it is an absolute rule and to whom it is a relative rule.

4 Another meaning of the first line is this "Sin will attach only to them the Atatayins, by killing us who are unresisting (अस्मान् इत्वा एतान् आततायिन पापमेवाश्रयेत्)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकरं दोषमिश्रद्रोहे च पातकम् ॥ ३७ ॥

कथं न द्वेषमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपद्यद्भिर्जनार्दन ॥ ३८ ॥

O Janardana! Although these being overpowered by covetousness do not realise the sin in destroying the family and no crime in hostility to friends, should not we, who realise the harm and evil of destruction of family, learn to turn away from this sin?

NOTES

1 उपहत upadhi is an outside cause that colours our character and clouds our vision

2 Arjuna's parade of argument is due to learning as distinguished from truth. All his objections and the fundamental wrong notions on which they are based are answered by the Lord in Chapter II

3 His main point is that only that duty which brings about a desirable fruit should be done

फलतोऽपि च दत्तं नान्येनानुवर्त्यते ।

केवलं प्रीतिदत्तत्वात्तदर्थं इति कथ्यते ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मो मष्टे कुले हृत्समधर्मोऽभिमुख्युत ॥ ३९ ॥

न यत्र प्रभवस्ता त्वामनुकृते गृहेभारिः ।
 भयस्युषा वा कात्स्न्येन ये नान्ये शुभग्रहवः ॥

2. This grateful sense of the refinement and sweetness of true and tender and gracious womanhood never blinded our race to the demands of social and spiritual life, and our ancestors had further a clear apprehension of the truth that an idolatrous worship of women defeats the very object of worship by rendering it less and less fit to be such an object, because weak and erring human beings when offered the incense of worship that is a due only to God,

"Assume the god,
 Affect to nod,
 And seem to shake the spheres "

A thoughtful writer has pointed out that there is a vital connection between such idolatry and divorce in some countries in the west. The graces of inner life are preserved and kept warm and sweet only when surrounded by the atmosphere of spiritual life and illumined and enkindled by the golden sun of Divine Grace

3. Indeed the entire social system of the Hindus derives its beauty and its immortal vitality from this unique and harmonious combination of

reverence for womanhood and obedience to Dharma on the part of women. Such reverence for womanhood is made a source of uplift for men as well as women by being kept within bounds under the inspiration of a higher reverence—the reverence for Dharma as the command of God.

4. Manu warns us against disobedience to Dharma in the matter of marital duties etc., because it results in the loss of those family virtues and graces which are the result of centuries of self-restrained culture.

कुविवाहे क्रियालोपेर्बेदान्धयेन च ।

दुष्टान्यकुलतां याप्ति प्राज्ञातिक्त्वेन च ॥

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5. The sweetness of family life and the preservation of family virtues which is the only secure basis of national greatness depend upon the existence of *true* and *reciprocal* love. The slightest taint in mind is sure to lead to taint in speech and action and to the ultimate corruption of family morality and eventually of national morality. Manu says

भियां तु येनयमानाः सर्वे तदोचते कुलम् ।

तस्यां तदोचमानायां सर्वमव न रोचते ॥

Kulluka says in his excellent gloss on this verse

अथो मण्डनादिना कान्तिमला भर्तृस्नेहविषयतया पशुह्य
 यपकैविरहात् सत्कुल दीप्त भवति । तस्या पुनरसौनवधानाया भर्तृविद्धि
 इत्या नरान्तरस्यर्कोत् सकलमव कृत मलिन भवति ॥

6 Hence it is that Arjuna points out the tremendous and far reaching consequences of taint in families due to the taint brought in by the corruption of women. In no place in the Gita does the Lord deny this. The Lord goes deeper and gives us the fundamental basis of Dharma and devotion which will bar all such taints from coming in in open or insidious forms. Arjuna says that the worst result of taint is *Varna Sankara*. Individual unhappiness and impurity and even the loss of family virtues and graces are of limited application in time and space compared with that utter unloosening of social bonds and that utter confusion of births and social gradations which are implied in the term *Varna Sankara*, the import and importance of which we must fully understand if we want to understand the Hindu scheme of life.

7 This is not the proper occasion to deal at length with the real spirit of the Hindu institution of caste. Whatever be the worthlessness of the miserable travesty of it that is now prevalent in modern India, there is no doubt that it preserved the Hindu civilisation from being overborne by the

forces of barbarism and disorder within and without. Such an unsympathetic observer of men and manners in India like Abbe Dubois says 'I believe caste division to be in many respects *chef d'œuvre*, the happiest effort of Hindu legislation. I am persuaded that it is simply and solely due to the distribution of the people into castes that India did not lapse into a state of barbarism that she preserved and perfected the arts and sciences of civilisation while most other nations remained in a state of barbarism. Such an institution was probably the only means that the most clear sighted prudence could devise for maintaining a state of civilisation.

8 The principle of the caste system is social co-operation on a federal basis. It enables the society to conserve and perfect hereditary aptitudes. It prevents those terrible social uneasinesses that are sure to result from frequent encroachments by one social group upon the occupations and pursuits of another. It does not take away the incentive to exertion because under the caste system as created and preserved, the four social groups were so strong numerically that efficiency and energy had always free play and free scope for self manifestation and self development in the best interests of the nation as a whole. All possibility

of friction due to a tyrannical sense of superiority was taken away by directing the gaze of every man upon his duties rather than upon his rights. Similarly all possibility of friction due to the pride of numerical superiority was eliminated by pointing out that each man must reap the fruit of his own actions independently of others though all might co-operate here and delight in doing evil things. Not a single co-operator in the doing of evil will or can offer the slightest help to save us from the consequences of our sin. Above all each man's gaze was perpetually drawn to the centre viz., God, and he had no time to dig holes to push and bury alive his brother-man or his sister-woman. It was also declared that a devout and pious Panchama is dearer to the Lord than a proud Brahmin learned but destitute of the love of God. As Prahlada says in his lyric outburst of devotion in the VII th skandha of the Bhagavata.

विष्णोर्विष्णुण्युतादरविम्बनाम-

पादारविन्दविमुखाच्छपच वरिष्ठम् ।

मन्ये तद्वर्षितमनोवचने हितार्थ-

प्राणं पुन्यति स कुलं न तु भूरेमानः ॥

9. This subject will be dealt with later on in detail in considering verse 13, Chapter IV. The word

Varṇa has been grossly misunderstood by modern interpreters of our sacred books—more often by so-called scholars within our fold than by the Western *savants*. This is due to an unmeaning hatred of the caste system rather than to a clear-sighted and impartial investigation of the truth. I shall discuss the meaning of *Varṇa* more fully later on. Suffice it to say here that it does not mean letter or colour or description. It means the commingling of *sattva*, *rajas*, and *tamas* in different degrees. But this does not mean any special superiority or inferiority. Individual effort and in a large degree early nurture might—nay, certainly would—so alter the initial endowments of the *gunas* that when a man comes to the age when he can effectively serve his country and better his own personality, the man who was born in a higher group as the result of past *karma* would not be able to bear comparison for a moment with the man who happened to be born in a lower group. Also there might be instances of great souls fit in every way to adorn a higher group being born in a lower group as the result of specific transgressions in other births. Hence the notion of superiority and inferiority if it finds lodgment in the heart of any man will surely lead to his undoing, and further cause serious social dislocation and untold social misery. The burden of

service laid upon each group is in direct ratio to its place in the social hierarchy. Hence every man born in a higher group ought to feel the insecurity of his position keenly because every act of commission and omission will be duly visited with results which could not be easily averted or mitigated.

10 Hence as students of this sacred book and especially in view of the Lord's declaration in Chapter IV verse 13 we have to take the view that caste had a divine origin though it had a social and racial development and either approximated to or deviated from the Lord's plan according to the purity or impurity of each age. The whole of the Hindu race is one and entire and all fanciful and mythical divisions of it into Aryan and Dravidian, Northern and Southern, etc etc should be rejected with the contempt which such worthless speculation due to hatred of man or love of novelty amply deserve.

11 The paramount importance of the preservation of social levels in their integrity and according to the spirit of the Lord's plan is a fact that should never be forgotten. Such preservation is in the main due to woman as wife and mother. The special injunctions in our sacred books about

the past she is the preserver of the racial type, and from the point of view of the future she is the transmitter of a great inheritance and a precious tradition

13. Since children cannot be choosing their parents, the Law of God had to take up this task, because if grown-up men and women with their souls under the sway of *lana* (passion and desire) were allowed to do as they liked they would mate without reference to any circumstances other than their own unregulated desires and would say as one great man said that "public opinion is a strumpet and posterity is a piece of nonsense" Heredity is a great and potent factor in the welfare of individuals and races and hence it is that public opinion and law have the seeming impertinence to step between a man and his desire

14 The birth endowment of a person and his early training are a strong—in some instances an overpowering—element in the self revelation of his personality and in his development Proper marital choice in accordance with the law of God, proper marital life, purity of thought and word and deed on the part of the man and woman who must not be engrossed with the idea of marital enjoyment but should rejoice in marital duties and marital

creativeness for the sake of the greater happiness of man and the greater glory of God, and proper early training of children who are the golden links of the generations, and the real joys of life and the evidences of the virile self renewal of the race and the God given means of achieving racial immortality—these are the vital forces of racial life and any poison admitted there will eventually lead to racial extinction

15 The physical constitution of man is thus a product a basis and a force. It is derived from various elements which stretch far back into the past and no one can say what any of which predecessor may not cast its shadow on the mind and body of generations unborn. It is a basis because it is through it that we have to pass beyond it *सरीराय उक्तं पञ्चाक्षरम्*. It is a force because its purity or impurity has far reaching consequences. Only God and Dharma who are eternal can watch and regulate and guide us properly and hence it is that Dharma which is the word of God is positive and emphatic on this point.

16 Dr. Bryce in his Romanes lecture points out that the free admixture of blood between individuals belonging to different communities and living at different levels of civilisation tends in the

long run to diminish the wealth of character and the potency of civilisation which human communities possess. The gain of the weaker community is doubtful and small, the loss of the stronger community is certain and great. Surely there are means of achieving brotherhood other than mingling by marriage. The higher and truer and nobler brotherhood is a *psychic feeling* rather than a physical fact. The former is divine in its nature and hence beyond the fluctuations of time and space and the tyranny of greed and lust. The latter is of the earth earthy. How many children born of the same parents fly at one another's throats!!!

17 Herbert Spencer held the view that even races at similar levels of culture but with special peculiarities of racial endowment and racial vision will suffer loss of power through unregulated intercrossing, as this will unsettle the stability of 'the physiological equilibrium of their inherited racial endowments'. Humanity has achieved great things in the course of centuries of painful travail and cannot afford to allow the momentary whims of individual passion to undo all that had been done while the individuals enjoy the benefit of all that the strivings and sufferings of millions of generations have won for their benefit and their happiness.

18 If one individual in a family goes wrong he might mend or be cast out of it and in the last resort human life being short his capacity for mischief will have only limited scope and operation. If a family in a group goes wrong the evil will be greater but the three possibilities abovesaid apply here also. If a group in a society goes wrong the evil will be on a considerable scale but the abovesaid possibilities will apply though with less certainty. But if through the decay of faith in and loyalty to Dharma *Varnasankara* sets in and a whole society goes wrong it cannot right itself and untold suffering and even extinction may follow. Such communal mixture will lead to the obliteration of all the great characteristics acquired and preserved through the ages. The families composing the corrupted society will be unfit for the reincarnation of great souls awaiting embodiment. Thus obedience to the sacred law in this matter is the only means of safeguarding the interests of humanity at large.

19 Indeed if the great evil of *Vara Saikara* is avoided the minor evils corrupting family life will be set right in the course of the succeeding seven generations and the society will right itself and preserve its equilibrium despite temporary oscillations and aberrations.

20 Hence we can sum up the results of this exposition. The Hindu ideal is federation not fusion. The integrity and efficiency of society depend on the integrity and efficiency and purity of family life. The preservation of *वंशवृद्धि* (continuation of lineage) has the physical side of the continuity of generations and the higher spiritual side of the preservation of Dharma. The family is the real unit of the State. Science tells us that the permanent and happy union of man and woman softened and sweetened life, made the continuity and development of civilisation possible, and led to the psycho evolution of man. Our view is that if the purity and refinement of the family are preserved and the graces and benedictions of the *samskaras* are attained, a perfect Brahma Jñani would be born in the family and the light of sainthood in him will illuminate the world and uplift the generations preceding and following him. This is the positive side. The negative side is that *Varṇa Samhāra* will have the various results stated above and will result in racial extinction. If we add to the impurities in past births the impurities of family corruption and social taint, who can save us? If our parentage gives us an endowment of purity and power and if the society contributes its electric currents of dynamic purity of ideals we can counteract the

evil tendencies in us and with the help of Dharma attain to the lotus feet of God

सकरो नरकायैव कुलघ्नानां कुलस्य च ।
 पतन्ति पितरो ह्यपा लुप्तपिण्डोदकक्रियाः ॥ ४१ ॥
 दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
 उत्सायन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४२ ॥
 उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
 नरके निवत पातो भवतीत्यनुशुभ्रम् ॥ ४३ ॥

Such confusion of births leads to hell the destroyers of the family and also the family The ancestors of such persons fall owing to deprivation of the offerings of food and water. By such sins which result in the degradation and destruction of families and which bring about confusion of castes, the eternal family virtues and duties and caste virtues and duties become extinct O Janārdana, we have heard it said that men whose family virtues and duties have become extinct will undoubtedly dwell in hell

NOTES

- 1 The importance of offerings of food and water in the manner prescribed by the scriptures

is a fact that will be patent to any one who understands the Hindu scheme of life. A beautiful Sanskrit verse says —

जीवतोनां क्यकरणात्सर्वदं भूतिमोजनात् ।

पदायां सिन्ददानां भवेत्पुनस्त्व पुनरा ॥

The divine beings known as *Vasuvahidityas* accept the food offered to the Brahmins who represent them and give nutriment in a suitable form to the ancestors in whatever embodiment they may be. It is said that there are 96 *sraddhas*.

2. It may not be out of place here to say what Max Muller says about the Hindu *Sraddha* ceremony. He says. "I deeply sympathise with your *sraddha* ceremony; nay, I wish we had something like it in our own religion. To keep alive the memory of our parents, to feel their presence during the great trials of our life, to be influenced by what we know they would have wished us to do, and to try to honour their name by showing ourselves not unworthy bearers of it, that is a *Sraddha* ceremony in which we can all partake, nay, ought to partake whatever our religion may be. There is a real, though unseen bond of union (*tanu*) that connects us through our parents and ancestors with the great Author of all things, and the same bond

will connect ourselves through our children with the utmost distant generations. If we know that and are constantly reminded of it by ceremonies like that of your *Śraddha* we are not likely to forget that responsibility that rests on every one of us. In that sense your *Śraddh* is a blessing on your parents because on yourselves and whatever the future of your religion may be in India. I hope this communion with the spirits of your ancestors or *Pitris* will always form an essential part of it.

3 I need hardly say that modern reformers of all degrees of conformity to reason and non conformity to revelation (old and new?—I am speaking thus because new *Dharma Sastras* and *Gitas* etc etc etc are now being sprung upon us) who give up the *Śraddhas* or lessen their importance in our scheme of social and spiritual life are not Hindus in fact.

4 The story of *Astika* in the *Mahabharata* makes us realise clearly the position of progenitors who leave no proper descendants.

5 Hence the destruction of family and caste duties virtues and graces due to confusion of births is a serious menace to individual and social welfare and is the greatest of all foes to the spiritual

foundation of ■ stable social life It must be prevented at any cost

अहो वत् महत्पाप कर्तुं व्यवसिता ययम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४४ ॥

Alas! Alas! we have resolved upon committing a great far reaching sin by seeking to kill our kinsmen out of greed for the pleasures of sovereignty

यदि मामप्रतीकारमशस्त्र शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतर भवेत् ॥ ४५ ॥

If the armed sons of Dhritirashtra are to slay me unarmed and unresisting, that will be the higher blessing to me

NOTES

Arjuna's idea is that his individual suffering would be nothing in comparison with the great communal and racial evils consequent on the decimation of families and social unsettlements caused by such a war

सजय उवाच—

एवमुक्त्वाहूतः संख्ये रथोपस्थ उपाविशत् ।

यिरुज्य सशरं चापं शोकसंविग्नमानसः ॥

Sanjaya said—

Having spoken thus on the battlefield, Arjuna sat down in the back seat of his car having cast aside his bow and arrows, with mind overpowered by sadness.

NOTES

1 Such a mood of mind is natural in the case of those who though they are warriors by heredity, training, profession and inclination have their humaner side also developed by a self disciplined and self-controlled ethical life

2. Arjuna's nobility of nature is shown by the grand and unique spectacle of his selflessness even in his unworthy and *unadharmaic* and unmanly mood of grief. His view was that the universal slaughter impending and inevitable on the battle field will deprive his side of real happiness even if it won the war, because the kinsman whose participation in the pleasures and enjoyments of life was the really valuable element in them would be slain in the war. Not merely was there this result alone. There would be not merely appalling waste of life and the blighting of all sources of real happiness, but the whole country and society would be overwhelmed by sin. The mere

disappearance of one generation was only like the subsidence of one wave on the infinite ocean of time. The blighting of the real elements of joy in life to one generation was of limited scope and duration. But the sin that arose like a moral epidemic from the field of war was sure to leave its devastating effect on many societies and during many centuries. Nay, it would have far-reaching consequences not merely in regard to our successors but also in regard to our predecessors. The sin resulting from the slaughter would be of various kinds and degrees and intensities of evil consequences. There is first of all the taking away of life, thence follows the extinction of families, thence follows the loss of the white radiance of purity in the womanhood of the race, thence follows the unavoidable confusion of births and functions and duties, the ancestors whose original rites are neglected or are performed by unworthy hands fall from their high estate, the young men of the race have not the guidance of the wisdom of the elders of the race, and the bonds of society get loosened and Adharma reigns in the place of Dharma which is the regulative principle of the higher life, and a great racial type designed by God to be the fitting home for the reincarnation

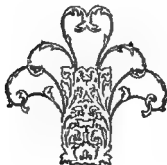
of great souls is in danger of disappearance and final extinction

3 Hence in spite of his grief and illusion his tenderness and nobility of nature and his clarity of vision as to the far reaching social consequences of individual actions are clear from his words. The fallacy in his argument was that he brought into his statement an obfuscation of the individualistic attitude towards life and towards the solemn tasks and duties of life that he was obsessed by a concentration of his mind upon the consequences of actions instead of doing his work in a spirit of detachment and as an act of worship to God that he did not realise that Duryodhana and his followers were fighting against Dharma whereas the tie of kinship is of no importance if it is weighed in the balance of the Divine Law against Dharma that if he did not do his duty the evil consequences to him to his ancestors to his successors and to society would be even greater than the consequences of slaughter in war and that if duty was done in the right spirit the Lord who is Love as well as Law might be left to attend to the conservation and preservation of racial power and fruitfulness

4 Some say that Arjuna was under illusion though he was full of tenderness and spoke words

of wisdom (प्रज्ञावादान्) Others say that he was Narā and Indra and a seer of perfect vision and that either his vision must be deemed to have been dimmed by his human environments or that he as the typical man questioned Incarnate Godhead fully for all time and on behalf of the entire humanity so as to have a perfect solution of all the perplexing problems of life

Thus ends the Chapter ARJUNA-VISHADĀ YOGA



CHAPTER II

Sankhya-Yoga

In this Chapter the Lord deals with the major as well as the minor difficulties that clouded Arjuna's faculties and unnerved and paralysed his will. As Arjuna's difficulty was fundamental in its nature, Sri Krishna also went to the root of the matter. A mere presentation of the doctrine of the blessedness of duty from its outward side would not have convinced Arjuna that his true glory and blessedness lay in his doing his duty in the proper spirit. Mere command or exhortation would not have effected that conversion of the heart without which commands and exhortations are but of limited effect, even if they be not entirely in vain. It was Arjuna's non-perception of the real nature of the soul and of the real means of realising it that was the cause of his obscurity of vision, his confusion of the real issues, and his shrinking from the call of duty. The divine physician therefore has treated the malady of the soul by attending to the root cause as well as the symptoms, and as already explained by me in my general introduction the Lord's method is both natural and effective.

Sri Sankara points out that in the first Adhyaya we are shown that *Soka and Moha* etc., (grief and illusion) are the real cause of our lack of self-poise in a state of perfection and bias. Arjuna's attachment to the bodies of his relations, his mental pre-occupations with the pleasurable or painful results of his actions, and his obtrusion of the little self into the concerns of life resulted in his giving up his God-given duty and trying to take up the duty of an ascetic and a monk. In Sri Sankara's words

तथा च सर्वत्राभिनः शोकमोहादिदोषादिद्वेषतया स्वभवेत् एव
स्वधर्मपरित्याग प्रतिषिद्धसेवा च स्यात् । स्वधर्मे प्रवृत्तानामपि तेषां
वान्धन कथादीनां प्रवृत्तिः फलाभिसाधिपूर्विकैव सादृकारा च भवति ।

Hence the Lord teaches the true nature of the soul and the means of realising the same

In Sri Yamunacharya's *Gitartha Sangraha* the lessons of this Adhyaya are summed up thus

नित्यारमोसंगकर्मेष्ट्याबोचरा सास्वयोगधी ।
द्वितीये द्विषतयोक्तता प्रोक्ता सम्मोहशान्तये ॥

(For dispelling his illusion there is stated in the second Chapter the immortality of the soul, the twin paths of knowledge and action based on the doing of duty in a spirit of detachment, and the state of the man of self-poised and self-possessed soul).

संजय उवाच—

त तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विपीडन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sanjaya said —

To him thus overcome by pity, with vision obscured by brimming and hurting tears, and full of sorrow, Madhusoodana spoke these words.

NOTES

1 Some say that Sanjaya said the above words to prevent Dhritarashtra from rejoicing that thus his sons would get an easy victory and achieve the triumph of evil in the world. But we must remember that this episode occurs after the fall of Bhishma as stated already by me.

2 कृपया The tenderness of Arjuna was a selfish feeling and not a divinely unselfish feeling. He was thinking that he would lose all the possibilities of real joy in life by the slaughter of his kith and kin. His feeling was not that feeling of divine love which has no thought of self and desires only to wipe out the tears of others and dower them with supreme happiness. It was after all कृपा and not दया.

3 कृपयाविष्ट, This shows that it dominated him. It is treated as an active agent and he is

described in the accusative case Madhusoodana says

अर्जुनस्य कर्मत्वं कृपाव्यथ कर्तृत्वं वदता तस्या आगन्तुकस्य
श्रुदस्तम् ।

१ विषयैव विषाद प्राप्नुवन्तः Here विषाद is the object and the word makes it clear that the grief was an intruder and not a real element

अत्र विषादस्य कर्मत्वेनार्जुनस्य कर्तृत्वं तस्यागन्तुकस्य सूचितम् ।

धी मगवानुयाच—

कुतस्त्वा कम्पलमिदं विषमे समुपास्थितम् ।

अनार्यशुषुमस्वर्भ्यमकीर्तिकरमर्जुन ॥ २ ॥

The Lord said —

O Arjuna, whence has come upon you at this inopportune moment this weakness of dejection—which is never allowed by the high-souled ones, which bars the path to heaven, and which will destroy your fair name.

NOTES

१ *Bhagavan* means the Lord possessed of the fullness of the six auspicious qualities—the Omniscient and the Omnipotent

ऐश्वर्यस्य समग्रस्य धनस्य यशस्य धियः ।

वैराग्यस्याय मायस्य दम्ब्यां भग इतीत्यनेन ॥

उत्पत्तिं च विनाशं च भूतानामप्यपत्तिं गतिम् ।
वेत्ति विद्यामन्वेष्टां च स वाच्यो भगवानिति ॥

2 कश्चिद् (dirt) is used in contrast with शङ्कु (white). How can there be any dirty spot in a nature of such white and spotless purity? Arjuna says to Prince Uttara about himself and his stainless purity of action

पुमिभ्या चतुस्तथा वर्णो म दुर्लभः समः ।
करोमि कर्म शुद्धं च तेन मामनुज विदुः ॥

3 The Lord says that Arjuna's कृपा instead of being praiseworthy and meritorious is ignoble heaven barring, and reputation destroying. As Madhusoodana tersely puts it

तथा च मोक्षकामे स्वर्गकामे कीर्तिकामे च बन्धनीयम् ।

कैश्य मा स गमः पार्थ नैनस्त्वय्युपपद्यते ।

क्षुद्र हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परतप ॥ ३४

Do not get into this state of impotence, O Partha. It doth not befit thee. Shake off this low faint heartedness, and rise, O vanquisher of foes

NOTES

1 कैश्य Probably the Lord tells him in a banter that though he assumed the disguise of a

eunuch in Viratī's court, he must not be a eunuch in fact in the presence of a great crisis

2 **पार्थ** Kunti had sent him a message to behave like a true Kshatriya. The word probably refers to it and suggests that he should carry out his mother's command

3 The Lord refers in this verse to Arjuna's statement न च शक्राम्यवस्थातु प्रमतीव च मे मयः। He asks him to call to mind his prowess which enabled him to vanquish his foes and meet in battle Maheswara Himself

4 Thus the Lord appeals first to Arjuna's chivalry and prowess because an appeal to a man's natural inclination is the best means of overcoming a strange temporary depression

अर्जुन उवाच—

कथं भीष्ममह सख्ये श्रेण च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Arjuna said —

How, O Madhusoodana, shall I attack with arrows in battle Bhishma and Drona who are worthy of my worship, Oh slayer of foes !

NOTES

1 Here Arjuna states as his strongest ground the sin of attacking those worthy of reverence, and places in the background the doubtfulness of victory in battle the loss of life's enjoyments through the slaughter of kindred etc How shall I, he says shower arrows on them on whom I should shower the sweetest flowers of reverence and adoration? Is not irreverence for elders a great sin ■ 15 stated in the verse गुरु दुकृत्य त्वद्वत् etc ?

गुरुनहत्वा हि महानुभावान्
 श्रेयो मोक्षसु भैक्षमपीह लोके ।
 हत्वार्थकामांस्तु गुरुनिर्द्वेष
 भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

It is far better in this world to eat what is got by begging without killing our honoured and high souled elders : By slaying these elders who are attached as yet to worldly enjoyment, we should taste here alone enjoyments vitiated by the shedding of blood

NOTES

1 Arjuna says that wading through slaughter to a throne and shutting the gates of mercy on

mankind leads to ill consequences here and hereafter

2 This verse is an answer to a possible argument that the elders have transgressed their bounds of duty and cannot be treated with the reverence due to them if they were in the right path. It is said in the Ramayana

गुरोरप्यवलिप्तस्य कार्यकार्यमजानतः ।

उत्पद्यप्रतिपदस्य परित्यागो विधीयते ॥

But Arjuna says that by not punishing elders by attack we could ensure enjoyment of a life in heaven whereas by attacking them we get only a bloodstained sovereignty and nothing more

3 The second half of the stanza deals with an assumed objection Bhishma had once said that he was fettered to the unjust cause of Duryodhana by being his state servant and accepting remuneration for his service. He had said

अयस्य पुत्र्यो दासः दासस्त्वर्षो न कृतवित् ।

इति सख्यं महाराज बद्धोऽस्म्यनेन कौरवे ॥

But Arjuna says that in spite of this the elders were his superiors in every way and should not be attacked by him.

4 Or अर्थकामान् may be taken as qualifying भागान्. Then the verse will mean, "By slaying these

elders, we should taste here alone enjoyments consisting of wealth and pleasure dipped in blood ' This interpretation obviates the necessity of giving a reason for calling the elders *वर्षकामान्* after having described them as *महानुभावान्* in the first half of the stanza

॥ श्रेय — This word is used to mean the higher raptures of the spirit as opposed to the lower enjoyments of the senses (श्रेय) In the Kathopanishad it is stated

अन्यच्छ्रेयोऽन्यदुतैव श्रेयस्त उभे नानार्थे पुनरुचितात् । तया श्रेय आददानस्य साधुर्मवति ह्यवतेऽर्थाय उ श्रेयो वृणीत ।

श्रेयश्च प्रयश्च मनुष्यमेतस्मै उपरीत्य विविनास्ति धीर । श्रेयो हि धारोऽभिप्रेयसो वृणाते श्रेयो मन्दा यागधुमावृणीते ।

४ हिमहानुभावान् explained also as one word

हिम जायमानपहन्तीति हिमहा आदत्वाऽग्निर्वा तस्येव अनुभाव सामर्थ्यं येषां तात् ॥

This means 'those whose splendour and glory and power are like those of the Sun'

न चैतद्दिशः कतरण्यो गरीयो

यद्वा जयेम यदि वा नो जयेयुः ।

यानिह हत्वा न जिजीविषाम-

तेऽवस्थिता प्रमुञ्चे धार्तराष्ट्रः ॥ ६ ॥

Nor do we know which is the better for us—that we conquer them or that they conquer us. The sons of Dhritarashtra, after killing whom we cannot care to live, are arrayed against us in mortal battle.

NOTES

1. Some take the first line of the verse as asking, who is the stronger among us—they or we? अय्यवसौ हि दश्येत् युद्धे जयपराजयौ says the Ramayana. Others take it as asking which is better—mendicancy where there is no taking of life or war which is our duty? Arjuna however seems to be revolving in his mind the relative value of victory and defeat. He thinks that by victory he will gain Artha and Kama and lose Dharma and Moksha besides losing his kith and kin—a circumstance which will poison his enjoyment of Artha and Kama.

2. It is hence,—so thinks Arjuna—better far to retire from war and beg his food than to fight the battle and reap such disastrous consequences. Perhaps he had in mind the truth contained in the verse which says that great is even the trifle earned without causing harm to others and without seeking the favour of bad men and without overworking oneself.

अकृत्वा परस्ताप अमत्वा खलमन्दिरम् ।

अहङ्गवित्त्वा चारमान यदल्पमापि तद्बहु ॥

कार्पण्यदोषोपहतस्य माध

पृच्छामि त्वा धर्मसमुदयेता ।

यच्छ्रेय स्वाभिधित ब्रूहि तन्मे

शिष्यस्तेऽहं आधि मां त्वा प्रपन्नम् ॥ ७ ॥

My natural tendency is clouded by faintness of heart and weakness of will, and my mind is confused in regard to my duty. I ask thee for light. Tell me decisively which is the auspicious path. I am thy disciple, to me, who have thrown myself at thy feet seeking grace, reveal the truth and command me as to what I shall do.

NOTES

1. Madhusoodana Sarasvati points out how Arjuna has shown himself as one who had acquired *sama la* = etc—the fourfold pre requisite for spiritual illumination called साधनचतुष्टय.

He says

‘न च श्रेयोऽनुपपन्नायि हत्वा स्वजनमाहव इति विलानित्यवष्टु विवेका दर्शित, ‘न काष्ट्य विजय कृष्ण’ इत्यत्र एहिकफलविराग, ‘अपि त्रैश्वेस्वराज्यस्य हेतोः’ इत्यत्र पारलौकिकफलविराग, ‘नरकं नियतं वाच’ इत्यत्र स्थूलदेहात्तरिक्त आत्मा, किं नो राज्येन इति

व्याख्यातवर्त्मना शम , ' किं भागे ' इति दम , ' यद्यप्येते न पश्यन्ति ' इत्यत्र निर्लोभता , ' त-मे क्षेमतर मभवत् ' इति अत्र तितिक्षा , इति प्रथमाध्यानस्यार्थं ससंन्याससाधनसूचनम् । अस्मिन्स्तव्याये ' श्रेयो भोक्तु मैक्षुमपि ' इत्यत्र भिक्षाचर्योपलक्षितं संन्यासं प्रतिपादितम् । गुरुपसंन्यासमिदानीं प्रतिपाद्यते , समधिगतसंसारक्षोभस्य अतितरा निर्बिण्णस्य विधिवद्गुरुपसंन्यासौचं विद्याग्रहणअधिकारात् ।

2 I have already shown how *sreyas* means the auspicious path leading to God love and God realisation, the only medicine for all the ills of life

3 कृपण This word is used to describe a miser a man in mental distress, a slave . The word is used by Arjuna to show how he is dotting over the fleeting treasure of family affections, how his mind is tossed on the seas of irresolution by the storms of doubt, and how he is a slave to the ties of blood . We should remember also that in the Upanishads a कृपण is defined as one who dies without having attained God realisation

‘ यो वा इतदक्षरं गम्यन्निदित्वासातोकाद्येति च कृपणः ’

says Scripture It is this that has obscured Arjuna's vision (स्वभावः) If that is removed his true nature will shine forth

4 शिष्य — True knowledge will come only to a humble disciple and from a true Guru See Gita IV 31

5 प्रपन्न—The nature of Prapatti or शरणागति is thus stated

आनुकूल्यस्य सकृत्प्र प्रातिकूल्यस्य वर्जनम् ।
रक्षिष्यतीति विश्वास मामृत्यवरणं तथा ॥
आत्मनिक्षेपकारण्ये वदन्त शरणागति ।

न हि प्रपश्यामि ममापनुद्या
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अथाप्य भूमायसपन्नमृदं
राज्य सुराणामपि चाधिपत्यम् ॥ ८ ॥

Verily I do not see what will remove this anguish that withers up my senses, even if I should attain unchallenged sovereignty on earth or even the rulership over Gods

NOTES

1 What is the good of blessings here or in heaven to him whose soul is ill at ease ? What profiteth it a man if he wins the whole world and loses his soul ?—Such is Arjuna's anguished feeling. Even the joys of heaven end after a time

‘तद्ययं कदाचता लज्जं क्षीयते एवमवामुत्र पुण्यचित्तो लज्जं क्षीयते’ says Scripture

2 He prays therefore to be led across the Slough of despond to the City beautiful

'साऽहं भगव शोचामि स मा भगवान् शोकस्य परं तारयतु ।—

say's Scripture

3 This verse is his answer to the Lord's words, सुदृढयादौर्बल्यं व्यवत्तातिष्ठ परतप ।

सख्य उवाच—

एवमुक्त्वा हृषीकेश गुडाकेश परतप ।

न योःस्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९॥

Sanjaya said —

Having thus advised Hrishikesh, Gudakesh the conqueror of his foes, said to Govinda "I shall not fight," and then became silent

Notes

1 But it was a silence that awaited illumination and prayed for it as he did not go away from the field of battle

2 Thus in this verse Arjuna turns for help to his guru, the guru of all gurus, the Adi Guru Sri Narayana himself. The disciple must preserve his individuality and at the same time humbly ask for illumination, using his individuality to present all his difficulties to the teacher and get them solved. This was Arjuna's method.

तमुवाच हृषीकेश प्रहसन्निव भारत ।

सेनयोरनमयोर्मध्ये विप्रीदन्तमिदं वच ॥ १० ॥

Then Hrishikesa, with an apparent smile on his lips, spoke O Bharata, these words to him who was over whelmed by grief in the midst of both the armies.

NOTES

1 प्रहसन् इव This is understood in various senses. Nilakantha takes it to mean that the Lord smiled as Arjuna spoke as if he were wise though he was not wise. Madhusoodana says that the Lord wanted to make Arjuna feel ashamed of his inopportune words and actions and qualifies this remark by saying that this was only a prelude to his instruction. Dhanapati takes it to mean that it was a reassuring smile implying that he was prepared to instruct and bless him. Others say that the smile shows the good temper of the born teacher and the indication of the teacher's mastery over his subject. Sridhara says that प्रहसन् — इवप्रसन्नमुखः सन्. The lips and the eyes are the most expressive portions of a beautiful face. That is why the poets and saints praise the Lord's कृष्णकटारु and चन्द्रमुख. Mookakavi has devoted 100 verses to each of them. The words show that the Lord was then in his benignant (प्रसन्न) aspect. The beauty of his divine smile showed his प्रसन्नता. He was ready to shower His grace प्रसाद on Arjuna his disciple and devotee.

■ सेतबोद्धमयोर्मध्ये may qualify also उवाच This will show that the Lord in His abundance of grace and eagerness to uplift and save ignored the unsuitability of the place for the giving, of his gospel.

श्रीभगवानुवाच—

महोच्यानन्यद्योचस्त्व प्रज्ञावादांश्च भाषसे ।

गताक्षुण्यतासुश्च नानुद्योचन्ति पण्डिताः ॥ ११ ॥

The Lord said —

Thou grieveest for those that should not be grieved for and yet thou speakest words of seeming wisdom. The really wise who have attained the knowledge of the soul do not grieve, for the living or for the dead.

NOTES

1 Arjuna's grief and illusion have led to his abandoning his plain duty and trying to do what is not his duty but is the duty of an ascetic. So long as grief and illusion haunt us, they would mislead us away from the path of duty and would make us work with motives even if we are in the path of duty. Hence in this verse the Lord goes to the basic evils and removes them. The teaching of Arjuna was merely an occasion to give the blessed Gospel to all the world. Sri Sankaracharya says:

further that only jnana is the means to liberation

2 Nilakantha speaks of the twenty verses beginning with this verse thus ननुविद्यमसूत्रभूतैर्विशेष्यैः (He says that Arjuna had two illusions

1 That the soul was destroyed when the body was killed

2 That his duty of righteous war was an *adharma* By these twenty verses the first illusion was removed Madhusoodana thinks that the first illusion was shared by Arjuna with the rest of mankind and that the second illusion was peculiar to himself There is no room for grief as the soul is eternal

3 असौल्यम् This means that he grieved in respect of that which, being eternal should not be grieved for The Scuti says जादापेक्षं राव किंतेदं निश्चये नाशीको निश्चये ।

4 ब्रह्ममार्गम् Some take it to mean that Arjuna spoke words of wisdom but did not act wisely Others take it to mean that what he said was only seemingly wise Madhusoodana splits up the word into ब्रह्म+मवादान् (words which the wise would not utter) Both the meanings express two different aspects of the same thing

5. अत्मासून् Sri Ramanuja takes this to mean bodies. अमत्मासून् व Sri Ramanuja takes this to mean souls

This lays stress on the fact that the body is mortal and not worth grieving for and that the soul is immortal and not to be grieved for at all दुर्लभो मातुषो देहो देहिनां क्षणमधुरः ।

6 पण्डिता Those learned in the science of the soul Sri Sanharaacharya says एषा आत्मविवक्षा बुद्धिः येषां ते हि पण्डिताः ।

7 Sri Madhwa takes व in अमत्मासून् to mean स्व, Then the verse would mean that just as no one grieves for the living so no one should grieve for the dead, knowing the eternal nature of the soul

न त्वेवाह जातु नासं न त्वं नेमे जननिवृत्तिः ।

न चैव न भविष्यामः सर्वे वयमतःपरम् ॥ १२ ॥

Never was there a time when I and you and these beings were not Neither shall there be a time when all of us shall cease to be

Noras

1 This is a telling statement about the soul being different from the body and being immortal The body had a time when it was not, and there

will be a time when it will not be The nature of the soul is quite different

2 The Lord gives the instances of God for purposes of comparison and shows that the human soul is eternal in the same sense as the Oversoul

3 The Dvaita and the Vishistadvaita schools of thought rely on this verse as proving the multiplicity of souls and their separateness from God as God Arjuna and the kings are referred to separately But the context shows that the Lord is teaching here the eternity of the soul and its separateness from the body and not with the relations between the soul and the Oversoul I shall deal later on with the inter relatedness of the three schools of thought and state what in my humble opinion are the real and apparent points of difference between them and show that the present attempts to demonstrate their utter irreconcilableness have a basis of prejudice rather than a basis of reason or fact

4 Sri Sankaracharya says that the plural is used here to show that the seeming difference is due to difference of bodies देहभेदानुसृत्या नहुवचन नात्मभेदाभिप्रायेण ।

5 If the verse is to be taken literally so as to justify the affirmation that the souls are sepa

rate, can we argue logically and say that the soldiers have no souls because they are omitted in the verse while the leaders are mentioned, and that the Lord is in no sense superior to us as He and the souls are mentioned as being alike? The Lord is dealing with the truth of things beginning from Arjuna's point of view and we find a natural development of ideas throughout the Chapter.

6 Mr C M Padmanabhachariar asks "Why should not the Lord say that all are one and that there is no duality? Was He deficient in expression and did He teach dualism when He meant monism and leave Arjuna to twist His words and distil or evolve monism out of them?" The fact is that the Lord did not come into the world to propound this or that school of philosophy but to give us a full unitive vision of truth. It is only our mental prejudice that incites us to make each glanza sing to the tune of our preconceived views.

7 One argument advanced against the adwaitist position is that if all are one how could there be teacher teaching and pupil? All these exist in the phenomenal plane though not in the noumenon. Does the Advaiti deny the efficacy of scripture or the grace and omnipotence of the Lord? Indeed he says ईश्वरानुग्रहादन पुसादद्वैतवाचना,

Only through the *Maharajyopadesa* by God does Mukti come. Only he affirms that there is a luminous blessed counterpart of the state of deep sleep where all elements of diverseness are merged in *Satchidananda* just as the followers of the other schools of thought affirm that there is a luminous blessed counterpart of the variegated diverseness of the world of our waking moments, in which death the vanquisher of bodies has no power over the realm of pure souls living in the radiance of the smile of the Eternal Lover and Beloved.

8 In fact many of the arguments and counter arguments advanced on both sides have a basis of verbal difference and not a difference of thought. Sri Ramanuja asks, if the soul is the image and reflection of the Over-soul, would any one be so foolish to hold speech with his own image for the purpose of teaching? This is straining the conception of the image too far. In the world of phenomena there are elements of likeness and elements of difference between God and the human soul. The likeness is in the possession of चैतन्य. The unlikeness is in the infiniteness of love and wisdom in God's case and in the finiteness of love and wisdom in our case. In the case of the image of our body in a mirror, does either the body or the image

possess any चैतन्य (consciousness)? Does it follow that because no one will teach an image and no image can benefit by teaching, the Lord cannot teach the human soul and the human soul cannot be taught by Him?

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा बहान्तराप्तिर्धारस्तत्र न मुह्यति ॥ १३ ॥

As the soul has in this same body the states of childhood, youth, and old age, even so it gets another embodiment. The wise have no illusions in this matter

NOTES

1 This is a very important verse and hence this is the proper occasion for the consideration of the nature and excellences of the Indian doctrines of the immortality of the soul and of the reincarnation or transmigration of the soul. Some religions teach transmigration but not immortality; others teach immortality but not transmigration; and yet others recognise and teach both but not the soul's *Sachidananda swarupa* : its nature as existence and knowledge and bliss. Our religion with its full unitive vision of truth has taught us all these three blessed truths

2 Śrī Sankarāchārya says that this verse shows by reasoning the truth of the immortality of the soul as stated in the previous verse

३ देहिन The word itself shows that the soul is the lord of the body and that the body is its object of ownership

4 The singular in देहिन is explained by some Advaitic commentators as showing that there is no plurality of souls just as the plurals used in the previous verse are explained by some Viśiṣṭādvaitic commentators as showing the plurality of souls. Both the attempts are due to misplaced and misdirected zeal. This is not the context dealing with the Oversoul and its relation with the soul. That portion of the doctrine comes later. Here the Lord combats Arjuna's initial and basic misconception in regard to the nature of the soul.

5 Śrī Madhusūdana points out that the Lokayātikas say that there is no soul apart from the body, that even in ordinary parlance we say, 'I am stout' or "I am fair" indicating thereby that the soul and the body are not separate, that we talk of Devadatta's death and not the death of Devadatta's body that hence doubts arise as to the separateness of the soul and the body and as to the certainty of the soul not dying with the body, and

that hence the Lord has given us the truth contained in this verse to dispel such doubts

8 The Lord has given in this verse one of the most telling proofs of the separateness of the soul from the body and of the certainty of its not dying with the body. The body of a child, the body of the same child as youth, and the body of the same child as an old man appear to all as utterly separate and diverse. Yet the man himself realizes that he is the same and can never be convinced to the contrary, despite what his images, or photographs, or portraits may show or what his friends and observers may say. The three states (भवस्थावस्था) of childhood, youth, and old age are non simultaneous and contrary to one another (परस्परविरोध). But the same personality feels, "I was the son of Devadatta. I am now the father of Yajnadatta." If the sense of personality in the body of the child was a necessary result or effect or even concomitant of that state of childhood, there could not be this प्रत्यभिज्ञा or awareness of identity of personality. That sense of personality would have made room for an utterly different sense of personality appropriate to the body of youth or to the body of old age. There cannot be the link of memory if there is diverseness of

personalities, any more than I can remember what you experience. Can you eat sugar and I revive the memory of its taste in me? Hence this telling illustration brings home to our minds with all the emphatic power of self-revelation the great truth of the separateness of the soul from the body, and its continuity and immortality as opposed to the disconnectedness and mortality of bodies. A new body should not create doubts in our minds about the soul's immortality any more than the diverse bodies of childhood, youth, and old age can cause such a doubt in our minds.

7 Let us now pursue the investigation of the nature of the soul further. The Lord himself in the 22nd stanza gives us the telling illustration of the casting off of old clothes and the wearing of new and different garments to enable us to realise the truth of the immortality of the soul and its permanence amidst the diversity of impermanent bodies. In the *Santi Parva* of the *Mahabharata* we have the equally forcible illustration of a man giving up one rented house and taking up another.

यथा हि पुण्यं काला पुनः संप्रविशेन्नवाम् ।

एव जीवन् शरीराणि ज्ञानं तानि प्रपद्यते ॥

देहान्पुनराप्नोत्युज्ज्वलं नवम-संप्रतिपद्यते ॥

8 The unity of Self-consciousness (अव्यभिक्ता) being thus indisputable, the taking on of a fresh embodiment after death can cause no breach in its continuity any more than the occupation of a new house or wearing of a new cloth or the passing from childhood to youth and from youth to old age can cause such breach.

9 There are some religions that declare the post existence of the soul but not its pre-existence. If the line has thus a forward continuity, despite the shadow of death, what reason is there for denying its continuity backward, despite the shadow of birth? The line of consciousness that is revealed in this birth is that luminous portion between the shadow-point of birth and the shadow point of death. Hence it is that Shakespeare declares that "our little life is rounded with a sleep." If there is a waking beyond the sleep of death, why was there not a waking beyond the sleep of birth? It is irrational to postulate the post-existence of the soul and deny its pre-existence.

10 The interrogation of Death as the holder of the key of life was made for all time and for the benefit of the world for ever by Nachiketas and the *Kathopanishad* has given us the precious

answer. Nachiketas pressed Yama for an answer and said:

ऐवेन्द्राणि विनिश्चितितं किं
 त्वं न गृत्वो यम मुविक्षेयमात्म ।
 वक्ता स्वात्म त्वाद्यगम्यो न कर्म्यो
 नान्यो वरस्तुल्य एतस्य क्वचिद् ॥

Yama replies: नैवा तर्केण मतिरापनेया and then declares in golden words:

अक्षरीरं क्षरीरेष्वनवस्थेष्ववस्थितम् ।
 महान्तं विभुमात्मानं मत्वा धीरो न क्षोचति ॥

The nature of the soul and the means of the attainment of self-realisation are then declared by Yama in words that contain the quintessence of beauty and wisdom.

11. What do we see in the world of nature? Insentieney. Now a mere combination of insentient elements can never produce sentieney. Hence the sentient soul cannot be a multiplicity but is a unity, cannot be an effect but is a cause. The insentient cosmos is in a state of perpetual flux but the unitive sentient entity of soul is unchanging and eternal.

12. I shall now deal with the other proofs of the immortality of the soul. In the world of sen-

tiency we have an infinite variety of aptitudes and endowments, and powers. If life is the gift of a new and special act of creation by God or if it is the accidental result of a fortuitous combination of atoms, why should not all men have similar powers, of lives etc. ? He who in the unscientific language of the West, which boasts itself on its scientific greatness is called a prodigy is merely one who has by intensity of effort attained great powers in other births and brings those *Vidyas* with him "trailing clouds of glory as he comes," In the *Kumara-sambhava* Canto I, the greatest poet of India shows this in a beautiful verse.

तं हंसमात्राः शरदीव गङ्गा
महोपधि नक्तमिवात्मभासः ।
स्थिरोपदेशानुपदेशकाले
प्रप्रेदिरे शक्तजन्मविराः ॥

18. Let us now take up the method of the analysis of our daily consciousness—the method, is called the method of *अन्यन्वतिरेक* (similarity and difference). Every day we pass through the three *avasthas* (states of consciousness) known as *जाग्रत*, *सुषुप्ति*, and *सुषुप्ति* (the waking state, the state of dream, and the state of deep sleep). Each is marked off from the next by a well-marked line

of difference, and the realm of each excludes the realms of the others. But disparate and disconnected as they are, there is a unifying principle of consciousness which by its inter linkings of experience and memory connects them like an all embracing sea connecting the disconnected islands of the ocean. On waking up after deep sleep the sleeper says सुखमहमस्मात् न किंचिदवेदिम् (I slept happily and I knew nothing then). Thus the ever-wakeful witness साक्षी is there watching the dance of life in the waking state, the reflex activity of the mind in the dreamful state, and the sheath of deep nescience that soothes and renews the tired elements of mind and body in the state of deep sleep. Hence it is clear that there is a principle in man that is separate from the daily procession of the three states. Life is a mere succession of days. Therefore if the soul is beyond the limitations of the day it is equally beyond the limitations of life and death. In the famous पदार्थी Sri Vidyaranya says well

शब्दस्पर्शदयो वेदा वैशिष्ट्याभावे पृथक् ।
ततो विभक्ता तत्त्वविद्वैकस्यापि भिद्यते ॥

तथा स्वप्नेऽपि येष त्रु न स्थिर जागरे स्थिरम् ।
तद्भेदोऽनस्तवो सविदेकस्या न भिद्यते ॥

धृष्टोत्थितस्य सौषुप्ततमो बोधो भवेत्स्मृतिः ।
 सा चावबुद्धविषयावबुद्ध तत्तदा तमः ॥
 स बोधो विषयाद्भिन्नो न बोधात्स्वप्नबोधवत् ।
 एवं स्थानत्रयेऽप्येका संवित्स्वरूपान्तरे ॥
 मासाद्युगकल्पेषु गतागन्धर्वधनकम् ।
 नोदेति नास्तमेत्येका त्रिदेवा स्वयप्रभा ॥

14 Again it is a part of the human experience that vague memories of past births cast their shadow or radiance athwart the present state of our being. Keen observers who do not go through life as a mere place of business or of amusement have realised and recorded this fact again and again. The most supremely beautiful statement of this fact is that which occurs in Kalidasa's world famous stanza in *Sakuntala*

रम्याणि वीक्ष्य मधुराद्य निखम्य शब्दान्
 पशुंस्तुका भवति यत्सुखितोऽपि जन्तु ।
 तथैतसा स्मरति नूनमबोधपूर्वं
 भावस्मरणाणि जननान्तरसौहृदानि ॥

I may mention here a few famous passages in English poetry bearing on this vital and precious truth.

Wordsworth says

"Our birth is but a sleep and a forgetting .

The soul that rises with us, our life's star
 Hath had elsewhere its setting
 And cometh from afar,
 Not in entire forgetfulness
 Nor in utter nakedness
 But trailing clouds of glory do we come "

Tennyson says in *In memoriam*

' The days have vanished tone and tint
 And yet perhaps the boarding sense
 Gives out at times he knows not whence,
 A little flash, a mystic hint "

In one of the most beautiful sonnets in the sonnet-sequence entitled *The House of Life* D G Rossetti says

"O born with me somewhere that men forget
 And though in years of sight and sound unmet
 Known for my soul's birth partner well enough

15 In the Brahma Sūtras we have the 54th Sūtra in Adhyaya III Pāda III which has given us the last and final and perfect word on this topic

अतिरेकतद्वाक्यादित्यत्र तुल्यमित्यतः ।

Śrī Śaṅkarācārya has given us a very subtle and convincing piece of reasoning in his famous *bhāṣya* on this sūtra. If by reason of the fact that the faculties of the soul are visible only during the

existence of the body you say that they are only effects and resultant of physical causes, then the same body remains even after death. The cause being there, the effect must be there even after death, if your theory of cause and effect be true. Form etc. are physical qualities (वर्णनः). They are sensed equally well, during life as well as after death. If the soul and its faculties be physical qualities like form etc., why are they not realised as existent even after death? Further, the purely physical qualities are capable of being sensed by others. Is any one able to sense another's *chaitanya* or memory etc.? Again, as the *Atma Dharmas* are not realisable after death though they are realised during life, we must conclude that they are not physical results but only temporary concomitants. Does the mere fact that they exist while the body exists justify us in concluding that they cannot exist when this body ceases to exist? No. They can attach themselves to another body. Hence there is no justification for claiming for the opposite hypothesis the dignity of a proven truth. We may well ask those who assert that consciousness is only a resultant of the physical elements, how can consciousness be a quality of the elements which are the objects of consciousness? How can the subject be a resultant of the object? If conscious-

ness be a result of physical causes it cannot in the nature of things be aware of them. How can anything act upon itself? सत्त्वानि किवादिरोधान्. Fire cannot burn itself though it can burn other things. No circus performer can ever stand on his own shoulders. It is impossible that the resultant of physical causes can be conscious of the causes or of their other physical effects. Can one form be aware of another? Can one sound recognise other sounds? Can sugar be conscious of the sweetness of honey or even of its own sweetness? The existence of a subjective consciousness to which the material elements and their products are objects leads to the inevitable conclusion that they are utterly separate and divergent from it. The two entities are as far apart as light and darkness. तम प्रकाशवद् विदुस्त्वमवयवा is the description that we have of them in the famous Adhyasa Bhashya of Sri Sankaracharya. We realise that our self is consciousness. Hence it must be separate from the body. It is permanent because its character and content are same and uniform. विद्यत्य चोपलक्ष्य ऐक्यत्वाद्. The consciousness that the same personality saw and felt in a particular way before demonstrates this clearly. The link of memory is possible only because of this identity of consciousness (असंविद्धा). The argument that utterly demoh-

the mental body and in many cases also an invisable physical body exist, and the Western confusion of thought about this subtle physical sheath being the soul ■ an error to be avoided. But they are of value as demolishing the ancient scientific superstition that there was and could be no entity separate from the physical body and surviving the destruction of the latter.

17 If we may take the universal speech of humanity as embodying a universal concept of the human mind, we can well refer to such words as 'This is my body,' "My mind feels etc ■ showing affirmations of the fundamental truth of the separateness of the soul.

18 It is also pointed out that the yearning for an eternity of existence is itself a proof of the essential and inalienable immortality of the soul and of its true nature as eternal love and bliss. Sri Vidyaranya says in his famous Panchadasi

इयमात्मा परानन्दः परप्रेमास्त्वयं यत् ।

सः न भूय हि भूयास्त्वमिति प्रेमात्मनीत्युक्ते ॥

I may refer here also to Tennyson's famous lines in *The Two Voices* and in *In Memoriam*

"Who forged that other influence,

entity which is eternal can comprehend and realise such infinities

21 I may mention also a few other valuable philosophical considerations The subject (ego) must learn its true nature only by introspective analysis and cannot learn it by any other analysis As Hugo Munsterberg says in *The Eternal Life*,

No science of the universe can say anything about ourselves who make the sciences To ask what time the real personality itself fills is not more reasonable than to ask whether the will is round or square how many pounds it weighs and what its colour may be The real personality, the subject of will and thought, is not an object in time as it is itself the condition of time From the highest point of view thousands of years may be grasped in one act ' Mr Josiah Royce points out in his book on *The Conception of Immortality* that personality is purposive, that the fulfilment of purpose cannot be in one life between birth and death that personality transcends the sense and that these facts prove the truth of the immortality of the soul In short what is infinite must be eternal and cannot begin in time as an act of creation, for what begins in time must end in time

22 The doctrine of the immortality of the soul, though not exactly in the form of the Hindu doctrine of reincarnation, has been a universal belief at all times and amongst all races of men. The ancient Hebrews, Egyptians, and Chaldeans held the belief but they thought that the soul was separate from the body but not independent of it and could not survive the death of the body, and hence the customs of burial and mummification came into existence. Among the Aryans it was always believed that the soul was entirely different from the body and had pre existence and will have past existence and hence arose the custom of cremation.

23 The doctrine of reincarnation alone can satisfactorily account for the inequalities of life and harmonise God's Justice and God's Mercy and give proper scope for the inevitable law of cause and effect in the realm of human action. Also, the fear of death and the instinct for suckling which new born babies have can be explained only on that basis. The doctrine is the only rational theory that explains the facts of life as we realise them by experience.

24 But after all the most convincing proof is the proof of intimate realisation as a fact of

consciousness in योगजप्रत्यक्ष (yogic vision) Again and again has our Scripture proclaimed this golden truth

मात्रास्पर्शास्तु कौतेय शीतोष्णसुखदुःखदा ।
भागमापयिनोऽनित्यास्तास्ति तैश्च भारत ॥ १४ ॥

The contacts of the senses with outer world O son of Kuntī, give us the sensations of pain and pleasure through cold and heat etc., but their nature is one of ceaseless flux and they are hence impermanent. Endure them with fortitude, O Bharata

NOTES

1 This is an answer to Arjuna's implied question as to why even in the case of one who knows that the soul is beyond birth and death there is the feeling of the *Dvand* or (qualities) of life like heat and cold pain and pleasure etc. The Lord replies that these are ever changing and impermanent and will cease to overthrow our self-poised equilibrium when we bear them with fortitude

2 The impermanent and the permanent can never be really connected with each other. Hence the impermanent sense contacts can never affect

न हि नित्यस्यानित्यधर्माद्यवत्त्वमवति, धर्मधर्मिणोरमदात्त्ववन्धनतया-
नुपपत्त साक्ष्यस्य साक्षिधर्मत्वानुपपत्ते । Thus, the separateness
of the soul and the sense contacts is clear from the
fact that the subject and the object cannot be
identical साक्ष्यस्य साक्षिधर्मत्वानुपपत्तम् ।

4. Sri Sankaracharya points out another
aspect of variability in sense contacts besides their
transience Heat gives us pleasure in winter
but pain in summer The touch of ice gives plea-
sure in summer but pain in winter

5 Heat and cold are mentioned as typical
and illustrative of all pains and pleasures classified
as साध्यात्मिक, भाविभौतिक and आभिदैविक

6 Thus the more we realise our oneness
with the Permanent and Eternal Self the less are
we affected by the ephemeral flux of life and its
ever born and ever dying pains and pleasures.
Hence Arjuna is told not to grieve for the pain
caused by his apprehended separation from his
kinemen by the cruel hand of death in battle

7 Thus the psychological analysis of sensu-
ous pleasure and pain leads us straight to the truth
of things. In sleep pain and pleasure disappear
The thing that causes pain or pleasure in the
waking world disappears and makes soon for mind

born pains and pleasures of the dreamland. The beggar of the waking world may be an emperor in dreams. The same object may give pain or pleasure. Fire in our house or friend's house causes pain, in a stranger's house indifference, and in an enemy's house pleasure. The sole cause is *abhimān* (*abhimāna*) by which the soul identifies itself with the mind which is the seat of pain and pleasure.

8 Śrī Madhwacharya makes the verse yield a new richness of meaning by taking the first half of the stanza to have a note of interrogation. Do the sense contacts alone cause pain or pleasure? No. They are impermanent. *Abhimāna* is the important cause. It can be given up while sense-contacts cannot be.

9 Some commentators interpret *माना* as meaning the senses. Others interpret it as sound etc. The main idea is the same in any view.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

O high souled among men! the man of wisdom whom these (contacts of the senses with the outer world do not affect and to whom pain and pleasure are equal and alike as fit for the attainment of liberation (*Moksha*)-

NOTES

1 He is unaffected because of his realisation of the Eternal Self (नित्यात्मवर्धनात् as Sri Sankara charya says)

2 Nilakanta says that these sense contacts should not affect a man during the waking state or the dreamful state or अव्यग्रजगृतप्रमाधि.

3 उरुष The term is used to show that the soul is only a sojourner in the body पुरुषो जगदगु वसतीति उरुष (He who dwells in the 8 towns)

4 धीर is interpreted as धीमन्त, or ध्यादिन, or योगिन, or तप्य ईरवन्त— (The man of wisdom or of devotion or of concentration, or he who controls and directs his mind)

5 If bondage were natural to the soul, it will never go unless the soul is destroyed But it is foreign to the soul and can be removed The illuminer and the illumined can never be one and the same

6 This sameness and equableness can be attained not by flying away from pain and pleasure but by self discipline which enables us to achieve balance of nature

7. Sri Ramana says that he who does his allotted duty in a spirit of detachment will not be affected by the sense contacts

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

The unreal and transient hath no being. The real and eternal never ceases to be. They who have attained the faculty of seeing the truth of things know the real nature of both.

NOTES.

1 The sense-contacts are unreal and fleeting. The soul is real and eternal. In the case of every thing we see on analysis that the attribute of existence is common to all though the other transient attributes vary. Without the basis of the permanent and eternal the elements of fleeting change cannot exist at all.

2 The सदासु exist always—even in deep sleep because the soul realises सुख (pleasure) and भग्न (nescience) then and remembers these on waking up.

3 What is unreal? Whatever has परिच्छेद (limitation) परिच्छेद is of 3 kinds—सम्यक्परिच्छेद, देशपरिच्छेद, कालपरिच्छेद (limitation in time, limitation in

space, and limitation by other limited things, (वस्तु परिच्छेद is of 3 kinds—समातीवभेद, विजातीयभेद, and स्वगतभेद (differentiation from like objects, differentiation from unlike objects, and internal differentiation). Some say that it is of 5 kinds—जीवेश्वरभेदः, जीवजगद्भेदः, जीवपरस्परभेदः, ईश्वरभगद्भेदः, जगत्परस्परभेदः. It has well been said. आदावन्ते च यथास्ति वर्तमानेऽपि तत्तथा ।

4. तत्त्वदर्शिभिः—वस्तुयाथात्म्यादर्शनधीनिः श्रमविद्भिः (those who are *habituated* by discipline and meditation to know and realise the truth and real nature of things). The Bruti says वाचारम्भणं विकारो नामधेयं मृत्तिकेलेषु सलम् ।

5. Sri Ramanujacharya says that असत् means the body and सत् means the soul.

6. Sri Madhwacharya says that असत् means Prakriti and that सत् means God and that the verse says that both are real. The verse is thus split up न सत्तः दिपते अभावः न अभावः विद्यते सत्तः. Another meaning given by him is that असत् means sin and सत् means right and that the verse means from wrong no good can result and that from right no evil can result. In this sense the verse would be an answer to Arjuna's statement पाप्मेवाथवेदस्यान् इत्येतानावताविनः । Both the meanings are very interesting but they do

not relate directly to the context. The verse is an explanation of the previous verse which says सोऽमृतं तस्य कल्पते and the verse previous to it which says कालिनिश्चलं भारत. The soul is eternal. The cause of शोक मोह (grief and illusion) lies really in the धीमपम (the world of mind). The news of a son having been born in a man's absence causes pleasure though the birth was long before then. The death of a relation causes pain only on its being communicated to us. The same thing that once caused pain now causes pleasure. As Kalidasa says in Vikramor-vasiya the very objects which caused pain in the absence of the beloved cause pleasure in his presence (पादाल एव शशिः सुखयन्ति यत्नं वाग्यस्त एव मदनस्य मनोऽनुकूलः । सरभक्षमिव सुन्दरि वयदासीत्स्वप्नमेव तत्तदिवानुनी-तम् ॥) If by steady discipline, concentration, meditation, devotion, and introspection we realise the Eternal, we would not be agitated by the sense-contacts but would attain Eternal Bliss.

मयि नाशि तु न शिद्धिं येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १० ॥

Know that to be indestructible by which all this universe is pervaded. There is none that has the power of effecting the destruction of the Imperishable One.

NOTES

1 It pervades all as ether is all pervasive. It pervades and sustains even ether (ākāśa). It illuminates everything and is both immanent and transcendent. अजायमानो बहुधाभिजायते । तस्य भाता सर्वं निदं विभाति ।

2 विनाश is दशकालवस्तुपरिच्छेद — Destruction ■ Limitation. But Atma is Sachchidananda and is Aparichchinnā (unconditioned).

3 What is all pervasive cannot be limited or destroyed for there is no other power to limit or destroy it. स्वात्मनि कियविरुधम् — as Sri Sankara charya says.

4 Limitation may be destruction (अनिवृत्त्य), or loss of body (देहहानि), or liability to grief (दुःखप्राप्ति), or imperfection (अपूर्णता). God is beyond all these. He is all-pervasive, eternal, and perfect.

5 We must not confuse this pervasion by God with the attempt of scientists like Sir J O Bose to prove the aliveness of the so called "dead" matter. These deal with the pervasion by *energy* which resides in and displays itself as much in 'inanimate matter' as in animate bodies.

■ Sri Ramanujacharya says that the verse

refers to jivas (individual souls) and that they are collectively everywhere.

अन्तर्धन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनादिनोऽप्रमेयस्य तस्माद्युद्धस्य भारत ॥ १८ ॥

These perishable bodies have been declared to be in relation to the Eternal Embodied One who is indestructible and inconceivable. Therefore fight, O Bharata-

NOTES-

1. देहाः—The plural is used as we have sthula, sukshma, and karana sarirasya. Nitya and Anadi are both used—because in respect of worldly objects we see disappearance or change and the Lord wants to negative both in regard to the soul.

2. अप्रमेय—It may be asked, is not Atma disclosed by the Veda as प्रमाण, though not by प्रत्यक्ष or अनुमान? No Atma is स्वतःसिद्ध (self-revealed). Sastra merely removes wrong notions imposed by nescience. Sri Sankaracharya says: यास्मै तन्मते प्रमाण-मतदर्माभ्यासोपमाप्रतिवर्तकत्वेन प्रमाणत्वमात्मनि प्रतिपद्येत न त्व-अतार्थग्रापकत्वेन । Atma is प्रमाता and एकस्व—as Sri Ramanuja says.

3. It has been well said.

प्रमाणमप्रमाणं च प्रमाणासत्त्वमेव च ।
यत्प्रमाददत्तमसिद्धयन्ति तदसमावना कृत ॥

4 युद्धस्य—Sri Sanjaya shows that this is not a positive injunction. It means do not desist from your duty of war. Arjuna had come to fight but was overcome by soka (grief) and moha (illusion). The Lord removes the hindrance to his doing of his duty. The seeming command is hence an अनुवाद, not a विधि. Each man must do his duty and rise through it to devotion and wisdom and attain self-realisation. अपवादोपवा^२ असमस्य स्थिति (if the exception is overthrown the rule remains). Sri Ramanuja says अमृतत्वप्राप्तये अनभिघातिनयुक्तं युद्धं क्व कमारभस्व ।

5 Sri Madhwacharya says that the verse means that the souls are God's bodies i.e. God's images in the spiritual body. This view is no doubt beautiful but the context shows that the Lord is now dealing with the utter separateness of Atma and Anatma and is not here dealing with the complexities of thought about the inter relations of the Soul and the Oversoul.

6 Each of the 6 words—इमं, ददा, नित्यं, धरी, रिण, अनामजन, and अप्रमेयस्य—emphasises an aspect of difference between soul and body. ददा कमकठनावा-
यनया भूतसंघातक्य (material) combinations to enable

the soul to reap the fruits of actions) as Sri Ramanuja says

य एन वेत्ति हन्तार यत्रैन मन्यते इतम् ।

उभौ तौ न विजानीतो नाय हन्ति न हन्यते ॥ १९ ॥

He who regards the soul as slayer and he who regards the soul as slain—both are ignorant
He slayeth not nor is he slain.

NOTES

1 This and the next verse are taken from the Katha Upanishad by the Lord as authoritative declarations

2 The verse shows that the soul is neither *कर्ता* nor *कर्म*. It disproves the Tarkika (logicians') theory of the soul's being a *kaista* and the Charvaka (agnostic) theory of the soul ceasing to exist at the time of the death of the body

3 Well is it said

आत्मा कर्मादित्यथेना कदाहस्तर्हि मुक्तताम् ।

न हि स्वभावो भावानां न्यायतैतौष्यवदव ॥

This means that if the soul is a doer by nature that quality will never disappear being like the heat of the sun and hence there would be no use in praying for *मुक्ति*. It has also been said

नर्त स्वादिक्रिया दुःखी साक्षिता क्व विकारिण ।

शोचिष्यता सदृशानां साक्ष्यताऽहमावक्रिया ॥

The soul is the witness—Eternal Immutable.
Perfect

न जायते म्रियते वा कदाचि

न्नाय भूत्वा भविता वा न भूय ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ २० ॥

He is never born, nor doth He ever die
Nor does He, having been born, cease to be
He is unborn, immortal, eternal, ever new though
ever old He is not slain even though the body
be slain

NOTES

1 This stanza also is taken from Katha Upanishad

2 It negatives in regard to the soul the modifications inherent in matter—existence birth growth transformation decay, and death जाय वेऽस्ति नश्यते विपरिवर्ततेऽप्यर्ह्यते विनश्यति इति पदंभाव विकाराः ।

3 भूत्वा भविता न भूय —is used to negative the *अणुविक्रान्तवाद* of Buddhists The self is not a series

of momentary realisations or sensations but is a changeless and eternal truth. The fact of self-consciousness that "I am the grandson of so and so and am the same man today as then and am the grandfather of so and so" is clear proof of this.

4. पुराणः—It shows that the soul is older than even the akasa (ether)—the oldest of creations. पुराऽपि नव एकस्य

5. Here न जायते म्रियते is the प्रतिज्ञा (i.e.) the proposition or fact to be proved. कदाचिन्नायं भूत्वा भविता न म्रियः contains the reasoning. अतो नित्यः represents the conclusion.

वेदाधिनाशिनं नित्यं य एतमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

He who knoweth him to be indestructible, eternal, without birth, and immutable—whom can such a person cause to be slain or whom can he slay ?

NOTES

1. वेद—The knowing here referred to is "realisation" and not mere intellectual comprehension. It means वाग्राचार्योपदेष्टाभ्या साधुतद्वदेति as Sri Madhusoodana says.

2 The Veda says

आत्मानं चक्षुःश्रोत्रादयमस्मीति पूरुष ।

किमिच्छेत्तस्य कामाय शरीरमनुसज्जस्व ॥

3 Sri Sankaracharya says that this verse shows that the self is really a witness and not a doer and that liberation is through jnana

4 Sri Madhva says that the verse negatives not action but action independent of God

यासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नराऽपराणि ।

तथा शरीराणि विहाय जीर्णा

न्यन्यानि सयाति नवानि देही ॥ २२ ॥

As a man casting off worn out garments, wears new and different garments so the soul casting off worn out bodies, enters new and different bodies

NOTES

1 This verse shows that the new bodies may be similar to or different from the old body as in the case of new cloths. The words नवानि and अपराणि are both used in the verse. This shows that there is no guarantee that a soul with a human embodiment is sure to have human embodiments alone hereafter

2 As clothes grow old despite all care, so bodies will grow old and die despite all medical help

3 The Mahabharata gives in the Santi Parva another telling illustration—that of tenant leaving an old house and occupying a new house

यथा हि पुत्रश्च शाला पुनः संप्रविशन्नवाम् ।

एव जीवन् जरीरामेन तानि तानि प्रपद्यते ।

दक्षान्पुत्रानालुत्सृज्य नवान्नप्रतिपद्यते ॥

4 The Gita shows in Chapter VIII verse 0 the importance of the अन्तिमस्मृति (or the last thought) in regard to the future embodiment and this again depends upon the regulated and disciplined life

5 जीने—does not negative the dying of infant bodies. It shows that bodies that have fulfilled their purposes are cast away, whether they are young or old

6 Thus there is a law of evolution governing spiritual life as there is a law of evolution governing physical life

7 Death is only the gate of life or rather death is reborn as life. The death of the seed is the life of the tree

नैनं छिन्दन्ति शस्त्राणि नैनं ददति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मासुत ॥ २३ ॥

Weapons cannot cleave him , nor can fire
burn him Water cannot wet him, nor can air
dry him away

NOTES

1 The Scripture describes the soul as
अशब्दमस्पर्शमरूपमव्ययं तथाऽसुखं नित्यमकम्बवच यत्, The soul
is without देशकालवस्तुपारच्छेद

2 The main idea is that the soul is immaterial and eternal and cannot be affected by the forces of the material universe. A body may be burnt when the house where it is is burnt. But the soul within the house of the body is not burnt when the body is burnt.

अच्छेद्योऽयमदाहोऽयमक्लेयोऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरव्ययोऽयं सनातनः ॥ २४ ॥

He cannot be cut to pieces , he cannot be
burnt , neither can he be wetted by water nor
dried by air , he is eternal, all pervasive, firm
immovable, and beginningless

NOTES

1. Sri Sankaracharya says that the Lord is

repeating what has been already stated because the matter is difficult of comprehension

2 Matter in its fundamental form is indestructible but it changes form perpetually. The soul is unchanging and indestructible. It is *sat-chit-ananda* whether one with *Paramatman* as the Advaitins say, or in eternal relation with him as the Visishtadvaitins say.

अव्यक्तोऽयमचिन्स्योऽयमधिकार्योऽयमुच्यते ।
तस्मादेव त्रिदित्वेन नानुशोचितुमर्हसि ॥ २५ ॥

He is not realisable by the senses, he is not realisable by the mind, he is immutable; therefore knowing him to be such, you should not grieve in regard to him.

NOTES

1 As the soul has no material form, the senses and the mind cannot grasp it. विकार means change of form—सूक्ष्म, स्थूल etc.

2 If the mind becomes pure and steadfast, the full glory of the soul is reflected in it. दृश्यते तन्मा शुद्धा सूक्ष्मया सूक्ष्मदर्शिभिः—

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैव शोचितुमर्हसि ॥ २६ ॥

Even if you regard him as constantly born and constantly dying, even then, O mighty-armed, you should not grieve

NOTES

1 The Lord merely adds here an argument on the assumption of the ordinary view being right and shows that there is a change of topic

2 The prevalent ordinary views are --the Buddhist view that the soul is born and dies every moment, the Charvaka view which identifies body and soul the Tarkika view that the soul is eternal but is born with the *body* and dies with it the view that the soul is born with the body and dies with it though both are separate the view that the soul endures from Kalpa to Kalpa and then dies, etc etc etc The Lord says that even according to these views grief is absurd because what is the use of grieving for the inevitables? Arjuna was afraid of sin and its future consequences In the light of the above views there could be no future consequences In the light of the really correct view the soul is eternal and pure

जातस्य हि भूयो मृत्युर्भूय जन्म मृतस्य च ।

तस्मादपरिहार्यं न त्व शोचितमर्हसि ॥ २७ ॥

Certain is death to the born and certain ■

birth to the dead Therefore you should not grieve for what is irremediable

NOTES

1 This verse merely carries forward the idea of the previous verse If the soul is born with the body and dies with the body, and is then reborn with the body, this cycle will go on whether you will or not Why then grieve for the inevitable?

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्यथ तत्र का परिदेवना ॥ २८ ॥

All the beings have an unknown beginning,
a known middle, and an unknown ending
What ground is there for lamentation?

NOTES

1 It is well said अदृशनादावस्थितं पुनश्चादर्शनं गतं
He came from non existence and has gone back
there That is what the spectacle of life shows to
one who gazes on its outside If we accept this,
the Lord says that there is no ground for grief
These verses do not deal with the real nature of
the soul, for that has been stated already The Lord
says that even if we take the erroneous views of
those who do not know the inner truth of things,
the attitude of grief is unreasonable and improper

From the next verse the interrupted exposition of the real truth is resumed and completed after a few other special appeals to Arjuna's chivalry and valour

आश्चर्यपरपश्यति कश्चिदेन
माश्चर्येषहृदति तथैव चान्य ।
आश्चर्यवच्चैनमन्य मृणोति
श्रुत्वान्येन वेद न चैव कश्चित् ॥ १९ ॥

One regards the soul as a marvel. Another speaks of the soul as a marvel. A third hears of him as a marvel. Even after hearing about him no one realises him.

NOTES

1 This verse is meant to show the difficulty of realising the true nature of the soul. It suggests also that those who know and speak and hear about the Self are rare and remarkable men. The *Śruti* says

आदर्शो वक्ता कुशलोऽस्य उवाच आश्चर्यो ज्ञाता कुशलमुच्यते ।

2 To vision Him, to voice Him, and to hear about Him are all wonderful for He is beyond mind and speech.

3 The verse may mean also that He is realised, taught, and heard as a marvel.

4. Sri Ramanujacharya points out that the context shows that the Lord is referring here to the soul (*jīva*) and not to God. The soul is different from all material objects and is hence a real marvel, because a marvel is what is unlike all other things.

5. Nilakanta takes एनं to relate to the cosmos and says that the verse impresses upon us the inscrutable character of the world of being.

6. The soul can be realised in *yoga*. It is योगवत्प्रत्यक्ष. It is called wonderful because the realisations of the transcendental and supernormal consciousness appear so to the ordinary consciousness. The Katha Upanishad says:

परोचि ज्ञानि व्यतृणत्त्वयंभूस्तस्मात्परान्यस्यति नाग्निरात्मन् ।
 कथिदीरः प्रत्यागात्मानमेधद्वारतचक्षुरमृतत्वमिच्छन् ॥

7. We realise the supreme in deep sleep, yet we do not know it. Many speak learnedly about Him and many hear about Him. Yet very few know and realise Him. Only those whose mind becomes pure and free from sin can realise Him. As Sri Ramanujacharya finely says: मद्भाता तपसा क्षीण-
 पाप उपविशतुष्यः कथित्यप्नोति । It is said also ज्ञानमुदायते
 पुंसां क्षयात्परात्मनः कर्मणः ।

8 Thus the view that this verse describes the Oversoul and the view that it describes the cosmos have elements of truth but the most appropriate meaning in the light of the context is that it describes the soul as it is beyond and behind the body the senses and the mind. The soul is separate from the सूक्ष्म सूक्ष्म and कार्म bodies.

वही नित्यमव्ययोऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न च श्यचित्तुमर्हसि ॥१०॥

The soul though dwelling in the bodies of all is invulnerable and immortal. O Bharata therefore thou hast not to grieve for any embodied being.

NOTES

1 The Lord here returns to His own point of view and concludes the present प्रकरण (chapter).

2 Death is not annihilation it is no loss of ultimate and essential reality it does not affect the real destiny of the soul. Where then is there any occasion for grief?

3 As regards this verse also some talk as referring to God and others as referring to the soul. As stated by me already the context shows that it refers to the soul though the Lord could

certainly have implied also the real and essential divinity of the soul. The Advaitins hold the soul and the oversoul to be one. The Visishtadvaitins hold them to be separate and yet one, because the Lord has the cosmos and the *jivas* as his universal body. According to them the souls are atomic and similar, though the bodies differ from *detached* downwards. The Dvaitins hold also that the souls differ in quality and capacity. Whether the ultimate truth is universal unity or universal equality or universal variety, all are agreed that the soul is *acchidanand* in its essential nature.

स्वधर्ममपि चावेक्ष्य न विकीर्ण्यतुमर्हसि ।
धर्म्यादि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥

Looking at your own Dharma, also, you ought not to falter. For there is no higher good and inespiciousness to a Kshatriya than a war which does not swerve from Dharma.

NOTES .

1. The Lord means that Arjuna as a Kshatriya prince should regard war as natural to him. The Lord is going to show this in Chapter XVIII verse 19. Also a righteous war is to protect men and establish Dharma through the means of victory and conquest. This is in answer to Arjuna's state-

ment in Chapter I that he will go to hell if he kills men in battle नरके निवर्त वासो भवति । न च श्रेयोऽनुपश्यामि इत्या स्वजनमाहव । 'The Lord shows where true श्रेयस् is for a Kshatriya

2 The duty of a Kshatriya to be the armed and victorious protector of Dharma is thus stated by Parasara

क्षत्रियो हि प्रजा रक्षञ्छस्त्रपाणि प्रवृण्वान् ।
निर्विघ्नं परैश्चानि क्षितिं पमथ पातयेत् ॥

Manu says —

समोत्तमाधमै राजा चाकूतं पालयन् प्रजा ।
न निवर्तेत सप्रामात् क्षान् धर्ममनुत्तरम् ॥
समामेभ्यनिवर्तित्वं प्रमानो वैव पालनम् ।
दुभ्रूषा ब्राह्मणानां च राज्ञो धयस्कर परम् ॥

3 The Sanskrit word Dharma is untranslatable in English. It imports the idea of prenatal tendencies, the idea of morality the idea of scriptural injunction etc. It means even God. Hence doing duty in the proper spirit is an act of worship of God

4 In Wordsworth's *Happj Warrior* we have a fine description of the man who rejoices in a righteous war and does his work in life in a spirit of joyful elation at his being called to it

"Whose high endeavours are an inward light
That makes the path before him always
bright"

5 A righteous war causes no ill to the fighter or the slain as the killing of animals in sacrifice causes no ill to the sacrificer or the sacrificial animal but benefits both. This meaning is specially emphasised by Sri Ramanuja.

6 The Lord is pleased by His commands to each man being carried out by the latter and not by the latter doing another act even if it be higher; just as a king is pleased by obedience and not by a disobedient doing of a better action.

यद्वत्तुया कोपयन्न स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

O Partha : Blessed are the Kshatriyas who are called to such a war as this where the gate of heaven is flung open without any seeking for it

NOTES

1 यद्वत्तुया means also what is got by divine Agency and grace

2 Madhusoodana points out that it may be argued that Dharma Sastra says that you should not kill (न हित्वा स्वर्गं भूतानि) while Artha Sastra pres-

But if thou wilt not fight in this just war, thou wilt be thereby casting away thy svadharma (your own dharma) and forfeiting thy honour, and thou wilt also incur sin.

NOTES:

1. Manu describes Dharma Yuddha thus, in verses full of true nobility of feeling and chivalry of nature :

न कूटेरायुधैर्हन्वायुष्यमानो एषे रिपून् ।
 न कर्षिभिर्नापि दिग्धैर्नामिज्वलिततेजसः ॥
 न च हन्यात्स्थिताहं न क्लोवं न कृताप्रलिप् ।
 न मुक्तकेशं नासीनं न तवासीति वादिनम् ॥
 न युष्टं न विषप्रादं न दग्नं न निरायुधम् ।
 नायुष्यमानं पश्यन्तं च परेण समावृतम् ।
 नायुष्यन्ममप्राप्तं नार्तिं नातिपरिहृतम् ॥
 न भीतं न परावृत्तं वृतां पर्यवतुस्मरन् ॥

2. Hence Arjuna should perform only Dharma Yuddha ; and just as it was his duty to do so, it was also his nature to do so. No sin or evil consequences can attach to doing one's duty. The injunctions say :

निर्विह्य परधेन्यानि धिक्ते धर्मेष पाठयेत् ।
 न निवर्तेत संभामात् ।

3. Only the nation that fights for its rights in just wars can preserve immortal vitality. That one will not live which one is not prepared to die for. The fund of altruism in the community determines the longevity of its vital racial life.

4. The Lord points out also that if Arjuna fled from the field, he would be killed by his unscrupulous enemies, and further his previous merit (पुण्य) will go to the King whom he betrays and the King's sins (पाप) will go to him. Manu says :

बलु भीतः परावृत्तः संप्राप्ते हन्यते परैः ।

नर्तुर्वहुकृतं विवित्तत्सर्वं प्रतिपद्यते ॥

यच्चास्य मुक्तं विविदमुन्नावसुपार्जितम् ।

भर्ता तत्सर्वमादत्ते पराकृतहृत्स्व तु ॥

Yajñavalkya says :

राजा मुक्तमादत्ते हतानां विपलायिनाम् ।

5. This verse is the Lord's reply to Arjuna's statements in Chapter I:—

पापमेवाथमेदस्मान्दत्त्वेतानाततायिनः ।

एताम् हन्तुमिच्छामि प्रतोऽपि मघुसूदन ॥

6. Hence it is in the performance of duty that everything lies. As Pope says :

"Honour and shame from no conditions rise,
Act well your part there all honour lies."

The story of Dharma Vyadha shows this very well. कीर्ति means honour and renown resulting from the doing of *sadhukarma* in an exalted spirit of Nishkama and Isvararupam.

अकोर्त्तिं चापि भूतानि कथयिष्यान्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्त्तिर्मरणादतिरिच्यते ॥ ३४ ॥

The world will always recount thy eternal disgrace. To one who is highly honoured dishonour is worse than death.

NOTES:

1. By the word भूतानि not only men but also gods, sages, and others.

2. अव्यया —means for a very long time.

3 The second half of the verse answers the question, Is not life with dishonour better than death?

1. As Shakespeare says in Othello.

"Good name, in man and woman, dear my Lord

Is the immediate jewel of their souls.

Who steals my purse steals trash; It is something, nothing.

It was mine, 't is his and has been slave to thousands:

But he that filches from me my good
 name
 Robs me of that which not enriches him
 But makes me poor indeed "

भयाद्विणाकुपरत मस्यन्ते त्वां महारथा ।
 येषां च त्व बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

The Maharathas will think that thou hast
 withdrawn from the battle through fear Thou
 wilt be lightly thought of by those who highly
 thought of thee

NOTES

1 I have already described Maharathas and
 Atirathas The Lord says that foemen worthy of
 his steel will think lightly of his valour

2 This estimation of equals is the truest
 spur to noble action The Hindu benediction ॥
 समानामुत्तमदशाद्ये भवतु (Be esteemed among thy
 equals)

3 *Akirta* (dishonour) is distant disrepute लघु
 इति thinking lightly is a near disgrace This is
 clearly pointed out by Sankarananda

अथाच्यवादांश्च बहुन्वदिष्यन्ति तयादिता ।
 निन्दन्तस्तथ सामर्थ्यं ततो नु सतर नु किम् ॥

Thine enemies will speak about thee many unspeakable slanders, cavilling at thy prowess. What is more painful than that?

NOTES

1 While honourable warriors will think lightly of you as stated in verse 35, enemies will be joyfully articulate in slandering you. They will attribute also false acts of shame to you, seeing an opportunity for slander.

इतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कान्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

Dying thou attainest heaven, conquering thou enjoyest the earth. Therefore, O Son of Kunti, arise, resolved to fight.

NOTES:

1 This is in answer to Arjuna's statement
न नैतद्विष्य कतरणो वरीयो यदा जयेम यदि वा नो जयेयु ।

2 The victor attains earthly sovereignty and *svarga* afterwards. The slain attains *svarga* at once,

3 The attempt of some commentators to make *svarga* mean *moksha* is not acceptable. Such doing of duty is a *Moksha sādhanā* (a means of reaching Moksha in due course) while it is also the door to heaven

4 निश्चय means a religious conviction

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ
ततो युद्धाय युज्यस्व नैव पापमवाप्स्यसि ॥ ३८ ॥

Viewing with composure and treating alike pleasure and pain, gain and loss, victory and defeat, get ready for battle. Then shalt thou not incur sin

NOTES

1 The Lord teaches that Nishkama karma leads to liberation and God realisation. The appeal to the lower reasons for doing duty is over. Here the Lord appeals to the highest reason—that it is the only means of God realisation through purification of mind and attainment of wisdom and devotion. कलच्छां तु परिक्रम्य कृत्वा कर्म विशुद्धिदत्तम् ।

2 The minor results stated already are accidental and accessory, just as in the case of one planting a mango tree for fruits, shade and fragrance also come to him unsought for. Even if these do not come, Dharma remains by his side to uplift him. As Apastamba says तद्यथा कलायै निर्मितं कामान्ध इत्यनृत्यत एव धर्मो व्यवसायमाया अनृत्यन्त नो च दनृत्यन्तं न भवति निर्भवति ।

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्ध प्रहास्यसि ॥ १९ ॥

This has been declared to you, the knowledge in respect of the realisation of the Eternal Truth. Now hear the knowledge of the means of such realisation—by means of the attainment of which knowledge you shall be freed from the bondage in the form of karma (action)

NOTES

1 The Lord, after various appeals to Arjuna pointing out the unwisdom of his resolve, returns to and concludes the portion of the discourse which gave him the deepest truths of life *etc.*, *Jnana-yoga*. Henceforth the Lord leads from *Jnanayoga* to the means *etc.*, *Karma yoga* which is going to be the main theme up to the end of the VIth Adhyaya.

2 The view of some persons that the words *Samkhya* and *Yoga* here refer to the systems of philosophy going by that name is wrong and is against our traditional interpretation.

3 *Karma yoga* purifies the mind and fits us for *Bhakti* and *Jnana* through the grace of god. It removes *karmabandha* *etc.*, the embodiments of *samsara* due to the actions born of motive and

impelled by desire. If therefore we do our *dharma* unattached and dedicating its fruits to the Lord *dharma* has no power of generating bondage. The *Isavasyopanishad* says

ईशावास्यमिदं सर्वं वदिकं जगत्या जगत् ।

तन व्यक्तं भुञ्जीथा मागृथ कस्य सिद्धिनाम् ॥

कुर्वन्तद्दृक् कर्मभिर्जिज्ञासिदेच्छत सत्त्वा ।

एव त्वयि नान्यदुत्तरोऽस्ति न कर्म लिप्यत नरे ॥

4 This does not mean that *Jnana yoga* will not remove *karma bandhu*. The Lord says in the *Gita* ज्ञानाग्निं सर्वकर्मोपैषि भस्मसात्कुरुतेऽर्जुन । The *Śruti* says तपसैवात्मनश्च विदित्वा न लिप्यते कर्मणा पापकेन । But the impure mind immersed in worldliness cannot at once rise to this height. *Nishkama Karma yoga* will effectively and easily purify it धर्मैव पापमपमुदति । I am quite unable to understand the angry attitude of some modern commentators in regard to *Madhusoodana's* beautiful exposition on this point.

6 The Lord does not mean any reflection on Arjuna as being unfit for *jnana yoga*. Many persons seem to forget in this connection that the Lord gave the complete *Sastra* to the world making the teaching to Arjuna an occasion.

एवमैष निपदा यावा दास्यतां मायात्मनश्च ।

पार्थो न तस्य युधिर्भोष्ठा दुग्धं गीतामृतं महत् ॥

According to Sri Ramanna the matter is even simpler. According to him jnana yoga is the knowledge of the true nature of the jiva. It and Karma yoga are both elements in Bhakti yoga which leads us to God. Hence he defines *yoga* here thus

आत्मज्ञानपूर्वकमोक्षसाधनभूतकर्मानुष्ठाने यो बुद्धियोगो वक्तव्य
य इह योगशब्देन उच्यते ।

7 Sri Madhwa refers to Vyasa-smṛiti which defines *saṅkhyā* thus शुद्धात्मतत्त्वविज्ञान सांख्यमित्यभिप्रायते । He refers to Bhagavata about *yoga* इष्ट योग प्रबुद्धाश्च पुता येव प्रसिद्धयः ।

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य प्रायते महतो भयात् ॥ ४० ॥

In this Karma yoga there is no loss of effort begun but uncompleted nor is there disaster from non completion. Even the performance of a little of it saves us from the great terror of *samsara*.

NOTES

1 In the case of cultivation or house building unfinished attempt is wasted. In medical treatment it leads to disasters. Karma yoga is unlike these पाप न वेद नायुक्त विनाशस्तस्य विद्यते—the Lord says in Chapter VI

2 Karma leads to फल or fruit and itself dies
 Karma yoga has no fruit in view and never dies
 The Sṛuti says तस्य तपसा सुवचनेन ब्रह्मण्य निविदिषन्ति यत्रेन
 दामेन तपसाऽनाशकेन Such moral discipline leads to
 its own self intensification

जन्मजमान्तराभ्यस्त दानमभ्ययन तप ।

तेर्नैवाभ्यासयोगेन तर्हिवाभ्यसते पुन ॥

Love of God leads to perfect purity

सर्वपापप्रक्षालापि ध्यायन्निष्कलमच्युतम् ।

भूयस्तपस्वी भवात् पट्टिपावनपावन ॥

3 The Sṛuti says तद्यद् कर्तव्यं तां क्षीयते एव
 मेवासु पुण्यकृता तां क्षीयते—But this does not apply
 to Karma yoga. A mere meritorious act will lead
 to certain joys in heaven but the fruit of it will be
 worked out by enjoyment and will disappear. But
 this is not the case with Karma yoga. It has been
 said

तद्यदेति या निष्ठा सा फलेन तु कस्यि ।

पलेच्छां तु परित्यज्य कृतं कर्म विप्रद्विभूम् ॥

न्यवसायात्मिका बुद्धिरेकेह कुलनन्दन ।

यदुशाखा ह्यनन्ताम्बु बुद्धयोऽन्यवसायिनाम् ॥४१॥

The Buddhi or Knowledge (in relation to
 Sankhya and Yoga) above said is steadfast and

unchanging The *buddhis* (mental states) of others who are not steadfast and rooted in truth are manifold and endless

NOTES

1 Why is this Karma yoga buddhi—mental state rooted in Karma yoga—steadfast and unchanging? Sri Sanhara answers प्रमाणजनसत्त्वात् The plans of others are conflicting varied, and manifold because they are not rooted in truth but in desire Sri Ramanuja well says that Karma yoga is here contrasted with Kamya Karma (desireful action)

2 It has been well said

मनो हि द्विविधं श्रेष्ठं शुद्धं चाशुद्धमेव च ।

शुद्धं कामसंकरं शुद्धं कामविवर्जितम् ॥

3 Sri Madhwa quotes the following beautiful stanza from *Brahma Vamarta*

तुदिनिर्णीततत्त्वानामेकं विष्णुपरायणा ।

बहुधास्तु सन-ताश्च बुद्धयोऽभ्यवसायिनाम् ॥

4 Madhusoodana says that एका is used to show that Sankhya and Yoga have the same fruit (एकता)

यामेमा पुष्पिता वाच प्रचदन्त्यधिपश्चित् ।

वेदपादरता. पार्य नान्यदस्तीति यादिनः ॥ ५२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
 क्रियाविशेषबहुला भोगैश्वर्यगतिं प्रति ॥ ४३ ॥
 भोगैश्वर्यप्रसक्तानां तयापहृतचेतसानां ।
 त्वदसायात्मिका बुद्धिः समाधौ न विधीयते ॥

This *Buddhi* (knowledge of *Sankhya* yoga and *karma* yoga) which is of the nature of steadfastness does not arise in the minds of those who are not of illumined mind and constantly speak flowery words, who rejoice in the Vedic ritualistic texts and say that there is nothing higher, who are full of desire and yearn for heaven (*svarga*), who speak words relating to acts which are the cause of births as the fruit of deeds, whose utterances are full of those manifold *karman*s (actions) which are the means of attainment of enjoyment and power, who are deeply attached to enjoyment and power, and whose minds are stolen away by the words describing the means of attaining them.

NOTES

1 The Lord here describes the stream of *karman* (कर्मस्राव) and shows what are the words and actions that keep us circling in the realm of

births and deaths and what lead to liberation and realisation

2 Only that deed is sinless and uplifting and liberating which is the doing of righteous duty in a disinterested and unattached spirit and as an offering to God. This is why the killing by a murderer is a sin while the killing by a soldier fighting in a righteous cause is a purifying and uplifting force.

3 Some foolish people have said that the Lord here attacks the Vedas. How can he, who is the वेददेव (known only through the Vedas) and the औपनिषदपुरुष (the Oversoul declared in the Upanishads) attack the Scriptures? He himself declares later on

य ज्ञात्वा विधिमुत्सृज्य वर्तते कामकारतः ।
 न स सिद्धिमवाप्नोति न सुखं न परमं गतिम् ।
 तत्समाच्छास्य प्रमाणं तं कार्याकार्यव्यवस्थितौ ।
 ज्ञात्वा शास्त्रविधानात्कर्म कर्तुमिच्छति ॥

(Verses 23 and 24, Chapter XVI)

He condemns not वेद (Vedas) but Vedavadas. He merely states here that there is a higher path, Karma yoga, which is superior as a step to liberation, to the doing of meritorious acts leading only to heaven whence the soul must return after the

enjoyment of the fruit of the acts is over. Such acts are like golden chains which bind as securely as iron chains though they are brighter and more beautiful.

‡ पुष्पिता वाच The Lord refers to flowery words which like blossoms please at first sight and can further be seen from a distance but have no eternal fruits. The higher paths cannot be seen from far and cannot attract us from a distance. We must go near to them and persist in them before they will yield the fullness of their divine sweetness.

5 The texts referred to are those like the following

“अक्षय्य इ वै वातुर्मास्ययाजिनः सुकृतं भवति ।”

“अयाम धीममस्तुता अभूव ।”

“यस्य पर्णमयी तुह्यमवति न पाप श्लाक शृणोति ।”

6 On the other hand we have such higher texts as the following

“परीत्य कोट्यन्तकर्मणितामाज्ञां निर्वेदमायायास्तत्कृतं कृतेन ।”

“तपयेह कर्मनितीं लोकं धीयते एवमेवायुजं पुण्यविदो लोकं धीयते ॥”

“एवमेवेति अहदा यज्ञरुपा अष्टादशोक्तमवरं तेषु कर्म ।

एतच्छ्रयो वेदमिन्द्रन्ति मूढा जरायुस्तु ते पुनरेवापिबन्ति ॥”

7 Thus those who do shastraic and good Karmayogas but are not Karmayogins are placed below the latter. But let no one lay the flattering unction to his soul that the worldly men bent on worldly careers can place themselves on a level with them because they are placed on a lower plane than the Karmayogins and Saukhyayogins or that there is no virtue or efficacy in the scriptural rites. The atheists of today will stick at nothing to cry down shastraic *karmas* but they cannot be allowed to exploit Sri Krishna as their ally.

8 समाधौ Sri Madhwa interprets it to mean समत्वार्थम् According to him it means a peaceful reliance on God. He cites as authority the following Puranic verse

न तस्य तत्त्वमहं नाम मायाद्भवीवसीरपि वाचस्त्वमासन् ।
स्वप्ने निरुन्मत्ता गृहमेधि सीदस्य न यस्य हेयानुमित इयम स्यात् ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्ममान् ॥

The Vedas have as their theme त्रैगुण्य : *i.e.* the sum total of embodied life which is the result of the operation of the three Gunas. O Arjuna, thou must become free from these Gunas (qualities), free from the various dualities of life,

ever rooted in the Sattvic quality, unabsorbed in acquisition and preservation and full of untained self-mastery through reliance on God

NOTES

1 In this stanza the Lord tells us that the qualities of *sattva*, *rajas* and *taamas* are of the essence of the realms of mind and matter the soul being different from them—the Internal Witness the Eternal Consciousness and the Eternal Bliss

2 *Ga* is properly speaking energy rather than quality—the mind being the storehouse of superfine energies which are far subtler and more powerful than the energies that reside in matter. This aspect will be dealt with in full in the later chapters of the Gita

3 The Lord distinguishes in this stanza the higher type of men as compared with those who are attached to *laras* and not to *Karmajog*. *Karmajog* illumines us and dowers us with Eternal Bliss

4 Sri Venkatanatha explains well a very important aspect. Why should the Vedas then teach this intricate maze of Karmas? They appeal to the totality of souls who are of different grades of rootedness in *Samsara* and gives us the totality of

purifying *Karmas* leaving each soul to take up that purifying *Karma* suited to its birth and fitness. Those who are not fit as yet to seek final emancipation and in whom the mental energies have to be guided have to be led from a life of aimless activity to a life of purifying *Karmas*, thence to *Karmayoga*, thence to *Bhakti* and *Jnana*, and thence to *Moksha*. Sri Ramanuja says well तम प्रचुराणां रज प्रचुराणां सत्त्वप्रचुराणां च वत्सलतरतरेव हितमनयोयन्ति वेदाः ।

5 The only means to God realisation is the attainment of the pure *Sattvic* state by rising above the state where our *Sattva* *guna* is constantly attacked and upset by *rajas* and *tamas*.

6 It is only then that we would cease to be constantly unsettled by the *dyandvas* (pain and pleasure, heat and cold, etc). In verse 11 the Lord has taught us the secret of the victory over these *leanlies*. If the preponderance of *Sattva* *Guna* is attained, the *dyandvas* which are the result of the other two *gunas* will not affect us.

7 The Lord then tells us the means of the attainment of the *sattvic* state. It is dispassion, the getting rid of the hankering after acquisition and preservation. योग = acquisition (अभ्यस्यन्) and येन is preservation (उपपत्तिप्राप्तम्).

8 Then the question arises, how are we to live? Sri Madhusoodana and Venkatanatha explain आत्मवान् as meaning reliant on God. The Lord says later on in the Gita तेषां नित्याभियुक्तानां योगक्षमं वहाम्यहम्. Sri Madhusoodana says well आत्मा परमात्मा ध्येयत्वेन याप्यमादादनिर्बाहकत्वेन च धर्तते यस्य स आत्मवान्. Sri Madhwa says that the Lord prohibits the acquisition and preservation of what is forbidden.

9 Sri Madhwa explains that विषय means "the apparent meaning" and says that the real inner meaning of every portion of the Vedas is the praise of God.

वेदे रामायणे चैव पुराणे स्मरते तथा ।

आदावन्ते च नन्वे च विष्णु सर्वत्र यावते ॥

10 There is no inconsistency between निर्लेप्य and नित्यमस्त्येव. It is only through the latter that the former viz., the Self established in its own glory above the Gunas सौ महिम्नि प्रतिष्ठित can be realised.

11 I may note in passing that in त्रेकुर्याद्विषया विषया is explained thus by Sri Madhwa विष-*poison* दा-*dispellers*. Then the word would mean *dispellers of the poison of samsara*. The natural meaning of the words in connection with the context which

exalted a kind must go before we can have the Grace of the Goddess of liberation (मोक्षलक्ष्मीकटाक्ष) It is not abstention from Karma that should be aimed at but abstention from motivated action which yields us only fleeting and petty results It is *Karmayoga* that leads us to *Bhakti* and *Jnana* कर्माभे कर्मभिः पक्वे तता ज्ञान प्रवर्तते ॥

There should be no giving up of duty When the soul is full of God love and God realisation *Har* in itself drops off न कर्माणि त्यजेद्योषी कर्मभिस्त्यज्यते कलौ, ह्यसद्व्यस्य पुण्यवत् ।

योगस्थः कुरु कर्माणि सन्न त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्यो समो भूत्वा समस्त्य योग उच्यते ॥

O Dhananjaya, do thy duties being rooted in *yoga* (i.e. is an act of worship of God), abandoning attachment, and same in success and in failure Such evenness and equilibrium of mind is called *yoga*

NOTES

1 योग मनह्नोपायध्यानसहस्रविधुः Here *Yoga* means *उपाय* (means) The duty should be done as enjoined by the Lord, by way of glad fulfilment of his commands as an act of worship of God, renouncing all results to Him as श्रीकृष्णार्पणमस्तु and

2 The Lord tells us why if Karmas lead to Samsara, Karmayoga should be done. It does not bind us. The bliss brought by it includes and transcends all the minor joys brought by the performance of the Vaidika Karmas. In this view the first of the two translations becomes full of meaning and beauty.

3 It has been said in the Sruti about Brahmananda. 'एतस्यैवानन्दस्वान्यानि भूतानि मानसुपजीवन्ति' "सोऽश्नुत सकलान् कामान् सह ब्रह्मण विपश्चिता"

4 Sri Bankaracharya explains "Brahmans" as meaning *Sanyasi*. Sri Ramanujacharya explains it as meaning *Ishtika*, Sri Madhwa explains it as meaning a knower of God. It does not mean one who is a mere Brahmin by birth.

कर्मण्येषाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

Thy domain is work and not the fruits of work at any time. Do not be the source of further embodiment (as the result of action with desire for results). Neither do thou become addicted to inaction.

NOTES

- 1 The selfish desire for pleasure of however

NOTES :

1. Karmayoga has the magical property of transmuting deeds from being means of bondage into being means of freedom. As the *उपनिषद्* says,

विज्ञाय खोक्तखोरो मैत्रीमेति न चोरताम् ॥

(If the thief is known and served, he becomes a friend and ceases to be a thief).

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्ममयधयिनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

Those endowed with this *Buddhi* (Karma-yoga), having renounced the fruits of actions attain wisdom and becoming liberated from the bondage of birth, attain the seat which is beyond all suffering.

NOTES :

1. It is the mind that is the cause of bondage or leads to freedom. Then by *Karmayoga* the mind is purified and action is made a means of uplift and freedom and not a source of bondage. Then the soul is able to rise on the wings of *Bhakti* and *Jnana* and soar in the empyrean of divine Bliss.

without even praying that He should show grace as a recompense for doing the duty.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमविच्छ कृपणाः फलहेतवः ॥ ४९ ॥

Mere action is far inferior to the action done with the *buddhiyoga* above said. Seek refuge in such *buddhi*. Pitiable are those who work for the sake of results.

NOTES .

1. Pitiable indeed is he who does not rise through *Karmayoga* to *Bhakti* and *Jnana* and thence to God-love and God-realisation. The *Brihadaranyaka Upanishad* says.

ये वा एतदक्षरं मार्गमिदित्वास्वाहंकार्यैति स कृपणः ॥

See also

यथाचिरप्रक्षेपायं व्यपोह्य परस्परं पुण्यमुपैति विद्वान् ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

He who has this *Buddhi* casts off both good and evil deeds. Therefore strive for such *yoga*. In the doing of deeds this *yoga* is of magical power.

us towards the objects of the senses in a passion of endless seeking

3 The scripture says

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् ॥ (After examining the action a Brahmin should attain dispassion)

4 In the Yoga Sūtras Vairagya is thus defined in terms similar to those stated here by the Lord

एतन्मयविकल्पविषयविवर्तनस्य बन्धोक्तसङ्ग वैराग्यम् ।

It is the Antaranga of सप्रज्ञतत्त्वसाधे (inner means) and the Bahiranga (outer means) of असप्रज्ञतत्त्वसाधे. Then comes the supreme state described in the Yoga sūtras thus तत्परं पुरुषद्वयतेर्गुणवैतुष्यम् ।

5 Sri Ramanuja says that Karmayoga leads to Jnanayoga which leads to the realisation of the Jiva's (soul's) true nature. As I have already stated in the Advaita school this is the end of existence as Jiva and Brahman are one. Among the Visishtadvaitins such pure knowledge of the self leads to Bhakti and to the attainment of the Lord through Love because self realisation naturally leads to God realisation.

6 Sankarananda quotes in his commentary the following beautiful stanza

2 अनामय पद ११ Moksha This is the Lord's gracious answer to Arjuna's request „यच्छूयं स्या विधित वृद्धि त म (Tell me what will be surely auspicious to me)

3 Mark the steps in the golden ladder unto Moksha Karmayoga giving up the fruits of actions attainment of wisdom freedom from the bondage of birth and the attainment of the Eternal bliss of God realisation As Sri Madhwa says well

अवामनवा ईवराय समस्य दुःखमुक्ता सम्यग्ज्ञानिनी भूता
गच्छन्ति ।

यदा ते मोहकलिल मुदिव्यंतितरिष्यसि ।

तदा मन्तासि निर्वेद श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

When thy determinate reason shall cross the turbidity of illusion then shalt thou attain a calm satiety in regard to what may be heard by you and what has been heard by you

NOTES

1 The Lord sates when the Buddha already described can be attained

2 M / a is the illusion which clouds our sense of the eternal and the non eternal and turns

NOTES

1 Arjuna now realising the highest illumination attained through Nishkama Karma and Bhakti and Jnana asks the Lord what will be the characteristics of the man of perfect realisation because the description of the nature of such a man is tantamount to the description of the means towards such attainment. Mukta Lalshanas are Mumukshu Sadhanas.

2 In short Arjuna asks of the Lord how a man of realised wisdom will be when in *Sa sadhi* (union with the Infinite) and when out of *Sa sadhi*.

3 The following beautiful verses in *Isaashit* show how in *Samadhi* and out of *Samadhi* the man of realised wisdom will be full of utter peace of spirit and ecstatic devotion.

वयससारनालेऽस्मिन् किमयं कथं भूमिप ।
 तत्समादितानिस्तस्य सुखायान्यस्य नानय ॥
 नित्यश्रुद्विषितास्तु कुर्वन्तोऽपि नयत्किया ।
 आत्मैकतत्त्ववर्णिना सदैव सुवभाषय ॥
 यदपचायनस्यापि कृतात्माभवेत्तपि ।
 अविभान्तस्तभावस्य क समाधि कथयवा ॥
 समादिता निवृत्ता यथाभूतार्थदर्शनी ।
 साया समाधिचन्द्रेण परा प्रक्षेप्यते बुधे ॥

यदि मनसा वाचा बहुधा धवणादिभि ।
नथर गृह्यमाण न निद्धि मावा मनामयम् ॥

अतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधायचला बुद्धिस्तदा यागमवाप्स्यसि ॥ ५३ ॥

When thy determinate reason which was agitated by sacred texts (describing an infinite multitude of means and ends) stands unagitated and firm and is unshakeably rooted in the Supreme then will you attain *yoga* (God realisation)

NOTES

1 The Lord tells us when such wisdom will lead to God realisation

2 Sri Madhwa holds that even among *Muktas* there are grades of bliss This is not admitted by the other schools

अर्जुन उवाच—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधी किं प्रमापेत किमासीत वदतस्व किम् ॥

O Keshava ! How will a man who is of steadfast and realised wisdom and who has attained *samadhi* be described by others ? How will his utterance be to others ? How will he sit and behave and what will be his movements ?

3 As already stated the description of the qualities of a Mukta is given as it is a description of the *Sa thanas* of the Mumukshu. To the former they are natural by the latter they are to be attained

इत्यसात्यप्रबाधस्य ह्यद्वैतवादयो शुभा ।

भवन्मन्ततस्तस्य न नु साधकस्त्वपि ॥

4 This Stanza echoes the famous passage in the Upanishads

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिता ।

अथ मर्त्योऽमृतो भवत्यन प्रथममश्नुते ॥

5 There are seven planes (भूमिस्त) of *Sa thana* : Of these the first three are said to correspond in the higher plane to our waking state (जगदवस्था), the fourth is said to correspond to our स्वप्नावस्था, the fifth is the सुषुप्त्यवस्था the sixth is the गह्वरस्थान, and the seventh is the *Luryugastha*. The man who has reached this highest stage is thus described in the Bhagavata

देहं च नश्वरमवस्थितमुत्थितं वा

सिद्धो न पश्यति यताऽध्यगमत्स्वरूपम् ।

दैकापुषेतमथ देवतादीषेत

मातो यथा परिहितं मदितमदान्ध ॥

6 The Veda declares that the man of realised renunciation attains the highest bliss आश्रित्यत्याजामद-
वस्य

1 In the V sista the nature of the man of real sed wisdom engaged in his duties when out of *va null* is thus beautifully described by comparison with the mental state of woman devoted in heart to her lover though doing all her household work

परम्यसनेना नारी व्यमाद्यप दृढकमणि ॥

तदवास्वादयन्त्यत परवत्तरसायनम् ॥

एव तथै पर शुद्ध चारा त्वनातिनागत ॥

तदकालादवत्यस्तचहि बवहरनाप ॥

श्रीभगवानुवाच —

प्रजहानि यदा कामा-संवान्पाथ मनागतम् ।

• आत्मन्येवात्मना तुष्ट स्थितप्रज्ञस्तदाव्यय ॥ ५५ ॥

When a man entirely renounces all the leures of the mind and rejoices by himself in the Self he is described as a *sthitaprajna* (a man of steady and realise l) wisdom

NOTES

1 The remainder of this chapter is an answer to the above question by Arjuna

2 The renunciation of leures and of the petty fleeting pain tinged joys born of their realisation does not mean a deadness of soul but means the attainment of Infinite Bliss

¶ Sri Ramanujacharya's view is that verses 53 to 58 deal with the stages of perfection in the descending order. Sri Madhvacharya's view is that verses 56 to 58 elucidate the various *Kamas* (desires) from which the seer is free. All the teachers are agreed that these and the succeeding verses up to the end of the chapter describe the seer of attained wisdom and realisation.

4 Sri Madhva says well प्रारब्धकर्मणा ईपातिरा-
दितमद्भ्यसा वासनया प्रावाल्याभिषधिपूर्विका गवनादरुतयः समवन्ति

5 मुनिः मननशीलः । one habitually given to thinking and contemplation

6 As already stated these descriptions of the seer are descriptions of the *Sadhakas* of the man eager for wisdom

विद्यास्थितये प्राप्त्य साधनभूता प्रयत्ननिष्पादा ।
सद्यन्भूतास्तु पुनः स्रभावतस्ते स्थिता स्थितश्रे ॥
ज्ञानमुक्तिरितामो नद-स्यस्यो ध्यितात्त्वसरोपाम् ।
वापितमेदप्रतिभासनाविद्यात्वप्रयोपसाम्भ्याम् ॥

Sri Sanharacharya says the same truth thus
वाग्रेन व्याख्यातमात्रे कृतार्थकक्षणाणि तान्यव साधनान्नुपदिशन्ते ।

यः सर्वत्रानभिज्ञेदस्तत्तत्त्वान्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

न केचन जगद्वास्तव्यं रश्मिन्मयी ।

नामर नामशेकान्तं कुषामलना इव ॥

7 Kama is due to sankalpa which is due to Vasana

काम जावामि ते मूलं सकलपातिकल जायसे ।

By Nishkama Karma, Bhakti, and Jnana we must conquer them and attain the Ineffable and infinite Bliss of God realisation

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

धीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

He is called the sage of steadfast wisdom whose mind is not oppressed by the anguish of adversity, is devoid of yearning for pleasures, and is free from attachment, fear, and anger.

NOTES

1 The mind is not a mere theatre of fleeting sensations. It can be concentrated and purified so as to realise the Self. This method is called *yoga*.

2 This and the next stanza are the Lord's reply to Arjuna's question किं प्रभाषेत ॥. How will such a seer full of steady wisdom speak to others? This is Sri Madhusoodana's view. Verse 55 deals with the sage in *Samadhi* and the later verses deal with the sage out of *Samadhi*.

sage shrinks in fear from the touch of worldly illusions as a stone shrinks from rough contact

2 Sri Madhusoodana says that this and the next five verses answer Arjuna's question किमासात ॥, How will the seer sit and behave? How will he when come out of Samadhi control his senses?

विषया विनिवर्तन्ते निराहारस्य देहितः ।

रसयर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

The objects of the senses turn back from him who practises abstinence. He however leaves the relish behind. Even this disappears when the Supreme is realised.

NOTES

1 This stanza gives us a great spiritual truth. Only by renunciation, and not by revelling in the senses, can the scattered faculties of the mind be concentrated and purified. Even then the relish for the fleeting things of life remains owing to long revelling in them. The relish can cease to be only when the sweetest sweetness of God love and God realisation shines in our hearts.

2 आहारः Whatever is brought in to any of the senses. निराहारस्य विषयेभ्यः प्रत्याहृतेन्द्रियस्य (Sri Ramanujacharya)

His wisdom is well rooted who is unattached in relation to It and who has not got rejoicing or aversion when he comes by in picture or inauspicious consequences

NOTES

1 This does not mean indifference to God. The object of detachment from worldly objects is to perfect our love of God. As Sri Madhusoodana says well भगवात् परमात्मानं तु सर्वथा भक्तहृद्वान् भवदप्यभिरामकृद्भक्तित्वस्य तदवस्थात् ज्ञात द्रष्टव्यम् ।

2 The conquest of the senses is not the deadening of the senses but their wise direction and control by a pure will

यदा सहरत चाय कूर्मोऽङ्गानीय सर्वश ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ७८ ॥

When as a tortoise draws in its limbs he withdraws his senses well from their objects his wisdom attains perfect equipoise

NOTES

1 The simile is an illuminating simile and shows that as the tortoise naturally and without strain draws in its limbs so a sage must attain a natural and easy mastery over the senses and attain the bliss of Samadhi. Neelakantha says that a

sage shrinks in fear from the touch of worldly illusions as a tortoise shrinks from rough contact

2 Sri Madhusoodana says that this and the next five verses answer Arjuna's question किमासीत ॥, How will the seer sit and behave? How will he, when come out of Samadhi, control his senses?

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

The objects of the senses turn back from him who practises abstinence. They however leave the relish behind. Even this disappears when the Supreme is realised.

NOTES

1 This stanza gives us a great spiritual truth. Only by renunciation, and not by revelling in the senses, can the scattered faculties of the mind be concentrated and purified. Even then the relish for the fleeting things of life remains owing to long revelling in them. The relish can cease to be only when the sweetest sweetness of God-love and God-realisation shines in our hearts.

2 अहारः Whatever is brought in to any of the senses निराहारस्य निषेधः प्रज्ञाहतेन्द्रियस्य (Sri Ramanojacharya)

3. The Bhagavata says :

इन्द्रियाणि जयन्त्याद्यु निराहृत्य मनोपिणः ।
बन्धयित्वा तु स्थानामसौ रस्ते तु वर्धते ॥

4. Sri Ramanuja says that this verse shows the difficulty of the attainment of *Jnana Nisbitha* and the means of its attainment

5. Sri Sankara says that this verse shows that one who by effort closes the doors of the senses can keep out the objects but the taste and relish for these will remain. God-vision will accomplish this conquest of relish and desire

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

O son of Kunti, even in the case of a striving and wise man, the turbulent senses impetuously snatch away his mind.

Notes-

1. This verse describes an intermediate stage—not pure *sattva* or mere *tamas*. It describes not the seer or the sleeper but the scholar. It describes the urgent need of *बाह्येन्द्रियनिग्रह*.

2. The Lord says that mighty effort and prayer and devotion will on the one hand slowly lessen the hold of the senses on us and on the other

hand bring us nearer to the attainment of God-vision which alone will finally lead to the conquest of the senses and the subduing of the reins for worldly enjoyments

3 The power of the senses is thus described in Manu Chap II Verse 21:

मन्त्रा स्वका बुद्धिर्वा वा न विविक्तमनो भवेत् ।
सत्त्वानिन्द्रियग्रामो विद्वांसमपि कुर्यात् ॥

4 Viveka (discrimination) is the King and Yatna (effort) is the minister With their help and the help of the army of prayer and devotion and good thoughts and words and deeds we must beat off the invading armies of the senses

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
परो हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २१ ॥

He should well control them all and sit in tranquil meditation regarding Me as the Supreme His wisdom is steady whose senses are under his control

NOTES

1 If we seek the help of the king the thieves do not hurt us but become our servants So if we seek and get the Lord's grace, the senses will not

degrade us but will be our servants, serviceable and pure

न बाधुदेवमखानामश्रुम निवृत्ते वृत्ति ।
 निष्कृतसर्वो भवेत्तेषां नित्यधीर्विलम्बजम् ।
 येषां मन एवो भगवान्महाकायतन हरि ॥
 लाभस्तेषां जवस्तेषां कुतस्तेषां परमम ॥
 येषामिन्द्रावरदयामो हृदयं सुप्रतिष्ठित ॥

2 God love leads to conquest of the senses and leads to God-vision

3 The Katha Upanishad says well

विज्ञानपादविवेक्तुं मनः प्रमद्वामर ।
 सोऽप्यनं परमातोति तद्विष्णुं परमपदम् ॥
 यथाभिस्सदृशस्त्वन्नं कथं दहति शनिक ॥
 तथा वितस्त्रितो विष्णुर्योगिना सर्वकालवपम् ॥
 ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
 सङ्गारसजायते कामः कामात्क्रोधोऽभिजायते ॥
 क्रोधाद्भयति समोहः समोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रंशादुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

Attachment to objects is born of musing on them, desire is born of attachment, anger is born of desire, delusion comes from anger, loss of memory results from delusion, from loss of

memory comes the ruin of discrimination, and through the ruin of discrimination he is lost

NOTES

1 वाद्यन्द्रियनिग्रह (control of the outer senses) by itself is of no use because mental contemplation of the objects will lead to attachment and eventually to moral destruction. Hence मनोनिग्रह is equally essential.

2 The *Sa iskra* of *Bhavana* is the basis of knowledge, and that of *smita* is the basis of memory. The *sa iskra* (mental impression) of *smita* (memory) is at the very basis of our conceptual and discriminative thought. When therefore intense passion clouds our memory eventually our discriminative power which alone can distinguish right and wrong is lost. Such loss is the real loss of the man himself, because then he loses his *Purushartha* and what greater loss can there be than the loss of the goal of existence?

रागद्वेषवियुक्तैस्तु विषयाभिन्द्रियद्वन्द्वम् ।

मात्मवदयैविधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

But the man of disciplined mind, moving among the objects with senses free from desire and anger and controlled by himself, attains peace and clarity of soul.

NOTES:

1. The *Yoga Sastras* describe these methods fully and clearly.

2. This and the succeeding 7 verses are an answer to Arjuna's question : किं ब्रूते । What will be the seer's attitude to the objects of the senses ?

3. Such मनःप्रसाद (mental equipoise and purity) alone leads to God-vision.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्यागु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

When such mental peace and purity are attained, the extinction of all sorrow is attained. The discriminative faculty of him whose mind has attained peace and purity is self-poised and steadfast.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभाष्यतः शान्तिरशान्तस्य कुतः सुखम् ॥

The knowledge of Atman comes not to him who has not attained mental equilibrium. To him who has not attained mental equilibrium comes not the uninterrupted meditation of the Self. To him who has not attained such meditation comes not the great peace of realisation.

To him who has not attained such peace,
whence can come the bliss of Moksha?

NOTES

1 This verse shows the great truth that भ्रवण, मनन, and निदिध्यासन lead to साक्षात्कार and मोक्षानन्द

2 Only the pure in heart shall see God—that is the substance of the Lord's teaching here

3 सुख means happiness and not pleasure. There could be no iota of joy while passion exists. Sri Banharacharya says इन्द्रियाणां विपर्ययेन तृष्णातो निवृत्तिर्या तद सुखं न विपर्ययिण्या तृष्णा दुःखेन हि सा न तृष्णायां वक्ष्या सुखस्य मन्थमानमुत्पण्ते इत्यर्थः । The turning back of the senses from the seeking of objects is joy. The desire for objects is not joy but pain.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य इति प्रज्ञां वायुर्नावभिवाम्मति ॥ ६७ ॥

The mind which follows blindly in the wake of the roving senses carries away the faculty of discrimination as a storm carries away a boat upon the ocean

तस्मात्तस्य महाबाहो निवृत्तीतानि सर्वशः ॥
इन्द्रियाणीन्द्रियाधेयस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

Therefore, O mighty-armed, the wisdom of that man is steadfast, all of whose senses are restrained from all their objects.

NOTES.

1. Even if one sense is indulged, the succession of disasters already described will follow.

2. By calling Arjuna "mighty-armed" the Lord invites him to his self-conquest also.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

In the time which is night to all beings, the self-controlled man is awake. The time wherein all beings are awake is the time of sleep for the sage of true vision.

NOTES:

1. The Lord contrasts here in felicitous terms the knower and the ignorant man. 'The night of the ignorant is wisdom because they see nothing in it. In such a night of wisdom the sage is awake. The day of the ignorant is that dense darkness of *avidya* where like owls the ignorant keep up a fitful activity. In relation to such dense darkness the attitude of the sage full of the light of god-realisation is the attitude of one to the

darkness of night—a feeling of dissatisfaction and a desire to turn away from it

2 The meaning may also be put tersely thus—God is like dark night to us but the sage sees Him and enjoys Him like day. The world is like day to us but the sage moves in it as in a dark night.

3 The Scripture declares

महा पद्मानविष्ठन्त ज्ञानानि मनसा सह ।
बुद्धिश्च निविष्टेयं तामाहुः परमा यतिम् ॥

4 Sri Sankara says well that in the presence of jñāna, avidyā disappears. विद्यायां हि सत्यमुचिते सवि-
तरे साक्षरमिव तम प्रकाशमुपगच्छत्यविद्या ।

5 The Vartikakara says

कारकम्वहारे हि शुद्ध वस्तु न वाच्यते ।
शुद्ध वस्तुनि सिद्धं न कारकस्याशुद्धिस्तथा ॥
काकोल्लङ्घनियोगाच्च ससाराऽज्ञानमेवेदिवो ।
या निष्ठा सर्वभूतानामिहोच्यते स्वयं हरि ॥

6 The realisation of the unity of everything is thus described by the Scripture यत्र वा अन्यदियं
स्यात्तत्रान्योऽन्वत्यश्वेत् यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन कं पश्येत् ।

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमाप प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ५० ॥

He attaineth Peace into whom all desires enter as the water enters the ocean which is ever being filled and is yet ever steadfast and unagitated—not he who is a desirer of desires

NOTES

1 The rivers entering the ocean lose the various specific characteristics of their waters and are assimilated to the ocean. *Adma* and *Rupa* disappear. Even so the sense-enjoyments entering the mind of the man of realisation become transformed into the ineffable peace of *Brahmānanda*.

2 चित्तमेव हि सदास्तत्रयत्नेन शोधयेत्. Hence the mind has to be purified to win god.

3 The mind is either impure or pure. The former binds us and the latter frees us.

मनो हि द्विविधं शोकं शुद्धं चाशुद्धमेव च ।

अशुद्धं कामसंकरं शुद्धं कामविवर्जितम् ॥

मम एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयावशं मुक्त्यै निर्विषयं स्मृतम् ॥

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥

He who gives up all desires and lives in dispassion, without selfishness and egotism attaineth peace.

NOTES

1 शान्त—Moksha सर्वसारादु खे परमत्वलक्षणा (Sri Sankara)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥

This is the Brahmic state, O Partha, on attaining which illusion ceases and by being steadfast in which, even at the close of his life, a man attains the bliss of God-realisation

NOTES

1 Sri Ramannja says well निर्वाणमय ब्रह्म गच्छति : मुलेकतानमात्मनमाप्नोतीत्यर्थः । (Attain the bliss of the Atman)

2 Parikshit attained such bliss and Khatvanga also attained the bliss of realisation of God at the end of their lives as stated in the Bhagavata

विज्ञानं परमावस्थां देवताभ्यो नृयोत्तमाः ।
उत्तमो नाम राजर्षिर्मुहूर्ते मुक्तिमयिवान् ॥

Thus ends the Chapter SANKHYA Yoga

CHAPTER III

Karma Yoga.

अर्जुन उवाच—

व्यापसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मा नियोजयसि केशव ॥ १ ॥

व्यामिधेनेष वाक्येन बुद्धिं मोहयसीव मे ।

तदेक पद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

If O Janardana, Buddhi (Jnana or wisdom) is regarded by thee as superior to Karma (action) why, O keshava, dost thou order me to do this cruel work? With speech which seems to be confused and perplexing you seem to bewilder my mind. Therefore tell me with certainty that one thing, by which I can reach the highest good.

NOTES

1 The Lord had closed Chapter II with the praise of the Brahmasthiti which is the consummation of the Sankhyayoga. In the earlier portions of Chapter II He had praised the Karmayoga also. Arjuna wants to have a clear idea of the inter-

connection and graduatedness of these two holy and auspicious paths

2 The Gita is a *śatīka* wherein by means of a dialogue truth is brought home to the hearer's mind. It is a more natural and effective method than mere exposition or dialectics.

3 Sri Sankaracharya shows that the opening portion of this Chapter shows the diverseness of Jnana and Karma and the certainty of Jnana being the sole means of self-realisation. If Jnana and Karma are equally necessary, would Arjuna, who is a pure and qualified disciple, regard them as separate and disconnected? Would the Lord reply in the same strain treating them so? Moksha is not a result of action. It is a realisation. मोक्षस्य कारयत्यागमुक्तो कर्मानर्थक्यम् । The mere non-doing which is a negative thing cannot produce a positive result. Sastra is शपक (reminding agency) and not शक (an agency enjoining action). Hence Karma and Jnana have reference to workers on two different planes (मिथदुस्मानिष्ठय)

4 The steps in the golden ladder of self-realisation are thus beautifully described by Sri Madhusoodana एव तावत्प्रपन्नेनाध्यायेन उपोदातितो द्वितीयेनाध्यायेन तृतेन आचार्य सूत्रित । तथा हि आदौ निष्कामकर्मनिष्ठा ततो-

उन्तःकरणशुद्धिः ततः श्रमदमादिसाधनपुरःसरः सर्वकर्मसंन्यासः ततो वेदान्तवाक्यविचारसाहिता भगवद्भक्तिनिष्ठा चतुस्तत्त्वज्ञाननिष्ठा तस्या फलं च त्रिगुणात्मकाविद्यानिवृत्त्या जीवन्मुक्तिः प्रारब्धकर्मफलभोगार्जनं तदन्ते च विदेहमुक्तिः । जीवन्मुक्तिदक्षाया च परमपुरुषार्थान्वन्मन्नेन परवैराग्यशान्तिं देवसपदाख्या च शुभराशना तदुपस्यरिभ्यादया । भासुर सपदाख्या तु भयुभवानना तद्विरोधिनी हेया । दैवसपदोऽस्यपारम कारण सगिरिष्ठी अद्या भासुरसपदस्तु राजसी वामसी चेति ह्योपादेयविभागेन कृत्स्नसंज्ञाथपरिणामाप्तिः ।

5 Thus Madhusoodana points out that the entire Sastra is stated in a nutshell in Chapter II. Nishkālma Karma is dealt with in detail in Chapter III and IV. In Chapters V and VI is described Sarva Karma Sanyasa due to the pure mind perfected by *nama, dāma, etc.* Thus in Chapters I to VI तत्त्वार्थ (the soul) is clearly described to us तत्त्वदार्थ (God) is described in Chapters VII to XII. In Chapter XIII the identity of तत्त्व and तत्त्व (God and soul) is shown. In Chapter XIV we are taught त्रिगुणविग्रहिः. In Chapter XV Daivi Sampat which is the supreme guide of परवैराग्य is shown. In Chapter XVI and XVII the Sattviki Buddhi leading to देवी सपदा and its opposite are described. Thus in Chapters XIII to XVII we are taught सफला ज्ञाननिष्ठा. In Chapter XVIII we have the उपसंहार the conclusion and summation of the teachings of the Gita.

6 Sri Ramanuja says that the knowledge of the soul is means to Bhakti and that Chapters II to VI describe the realisation of the soul as a means to Bhakti

7 Professor Rangachariar's interpretation of *Buddhi* as the disposition of the mind is quite against the trend of the teachings in Chapter II. Arjuna regards the choice as a choice between *Karma marga* and *Jnana marga* and not as one between action and motive

8 Sri Madhwacharya says that the action regarded as lower than Jnana is only mercenary action (कर्मकर्म). The discussions bearing on this in Mr Padmanabhacharyar's book on the Gita show more subtlety than truth. All are agreed that liberation is through wisdom and that Karma is a means to wisdom. Hence Karma without love of fruit is higher than Karma with love of fruit but is lower than wisdom, because each higher plane is necessarily above each lower plane.

9 Professor Rangachariar's translation of (निश्चित) or "after ascertaining well" does not seem to be quite correct as it could imply a doubt in Arjuna's mind about Sri Krishna's knowing the truth well.

श्रीभगवानुवाच—

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नम ।
ज्ञानयोगेन साख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥

The Blessed Lord said

In the beginning (of creation), O unless
one, the twofold path was taught by me in
this world—the path of wisdom for the
Sankhyas and the path of Karma Yoga for the
Yogins

NOTES

1 The Lord here shows the distinction of
path (मार्ग) according to the distinction of Adhikari
Sri Venkatanatha says in his Brahmanandagiri
अ मान्वास्तु कृतवशात्स्वतः शुद्धान्त करणस्य साक्षात्ज्ञान एव स्थितिः ।
अतः पराभूतस्य तु चित्तशुद्धयस्तु ज्ञानाग्रे कर्मणि स्थितिर्निश्चिता ।

2 Sri Madhwacharya instances Sanaka and
Janaka as instances of the ज्ञानयोगिनि and कर्मयोगिनि res-
pectively द्विविधा अपि जना अस्ति । एतद्वत्सादि कर्मयोगिनेन
ज्ञाननिष्ठा जनकादिवत् । तत्सा एव ज्ञाननिष्ठाश्च जनकादिवत् ।
मदमसा एवस्य ।

3 There is no inconsistency in these views
A person becomes fit for Jñāna only through Karma

Among those who are full of *Jnana*, some are like *Sanaka* and some like *Janaka*.

4 *Sri Ramanujacharya* says well न हि सर्वो लौकिकः पुंश्च सचातमोक्षाभिजाय तदानीमेव ज्ञानयोगाधिकारं प्रभवति । अपि त्वनाभिसहितफलं केवलपरमपुरुषाराधनवेवेनामुष्ठितेन कर्मणा विष्वस्तस्मान्तमलाऽध्याकुलेन्द्रियो ज्ञाननिष्ठायामधिकरोति ।

5 The absolute need for purification through *Karma* is thus strongly laid down in the following verses

अनधीत्य खिलान्वेदाग्निद्वेषखिलान्मुरान् ।
अनुत्पाद्य मुतान्विमो न संन्यासितुमर्हति ॥
अकुरुंमिहितं कर्म निमित्तं च समाचरन् ।
प्रचरन्निन्दियार्थेषु नर एतन्मृच्छति ॥

It is said further

परमं परिश्रमं प्रवेद्वाह्योत्तम ।
अन्यथा कर्म कुर्यात् न प्रमायेत् कर्हिचित् ॥
एव ह्येऽपि ह्यरे वा निष्ठा सगुण परिकीर्तित ।
विपरीतस्तु दोष स्यादुभयोरेव निन्द्यः ॥

न कर्मणामनारम्भाद्येष्कर्म्यं पुरुषोऽभ्युते ।
न च सन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

Man does not enjoy self-poised freedom from action by abstention from action nor does

he attain the realisation of wisdom by mere cessation from action

NOTES

1 The Lord answers an unexpressed question by Arjuna as to why if the two paths—of work and of wisdom—are to be followed by men of two different types of attainment he should be directed to follow the path of action

2 The nexus of tendencies and results known as Karma has to be unwound and cast off by the processes of selfless duty devotion concentration and wisdom and cannot be overcome by mere quiescence and quietism. Mere quietism may bring about a state of inactivity of the senses but the impurity and sinfulness of the mind will increase by morbid thought about sense contacts and sense pleasures. It is not work that binds but it is motivated work that binds. The *Isarasyupa-nishad* says

कुवत्रेवेह कर्माणि निर्वोदिवेच्छत समा ।
एव त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

3 It has been well said

अनमुत्पद्यत पुणं क्षुधात्पापस्य कथम् ।
यथादधेतलप्रस्थे पश्यन्नामानमात्मनि ॥
अथय सवभूतेभ्यो दत्ता नैष्कर्म्यमाचरेत् ।

4 Sri Ramanuja says thus in a beautiful sentence about this truth अनमिसहितफले कर्मभिरनारा
 पितगाविन्दैरिविनष्टनादिकालप्रवृत्तानन्तपापसन्धैरव्याकुलेन्द्रियतापूर्वि
 कारमनिष्ठा दुःसपादा ।

The same idea is tersely stated by Sri Sankara
 thus कुमारम्मन्त्रेव नेष्कर्म्योपायत्वात् ।

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
 कार्यते ह्यवश कर्म सर्वं प्रकृतिजैर्गुणैः ॥ ५ ॥

Verily no one can for even a moment rest
 without doing any action For every one is
 driven to action irresistibly by the *Gunas* (quali-
 ties) inherent in *Prakriti*

NOTES

1 The *Prakriti Gunas* drive us to action
 Hence to attain self poise and bliss by cessation
 from action is useless for the cause is *Prakriti*
Gunas remain unsubdued We must overcome
 the cause to subdue the effect

2 Sri Ramanuja points out that by past
Karmas the sattvic rajasic and timasic element
 in us have been fed and are in full and vigorous
 operation and cannot be overcome by inaction but
 only by *Dharmic Karma*

प्रकृतिसमवे सत्त्वरजस्तमोभि प्राचीनकर्माद्युपुष्पप्ररदे गुणैः ।

3 If mere inaction can procure salvation then trees would be liberated souls. Sri Madhwa says well यदि कर्माकरणेन मुक्तिः स्यात् स्यावराणाम् ।

4 God-realisation leads to liberation and it cannot come till *Karma* is vanquished by *Dharma*

भक्तोऽवित्ता परं देव मायाया का महामुने ।

निष्काम ज्ञानपूर्वं तु निवृत्तमिति चोच्यते ।

निवृत्त सेवमानस्तु ब्रह्माभ्यति सजाननम् ॥

The Bhagavata says

कर्मभिः शुद्धसर्वस्य वैराग्यं जायत इति ।

कर्मेन्द्रियाणि सयम्य य आस्त मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः ॥ उच्यते ॥ ६ ॥

He who restraining well the organs of action sits contemplating in his mind the objects of the senses is of deluded understanding and is called a hypocrite

NOTES

1 The idea is well stated by Sri Venkatesha thus अतस्तत्तत्पुण्यभावात् कश्चकर्मैन्द्रियनिग्रहमात्रस्यानयकरत्वात् तद्रूपं स-यास ।

यस्त्यिन्द्रियाणि मनसा नियम्यारमतेऽर्जुन ।

कर्मेन्द्रिये कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

But O Arjuna! he who, controlling the senses by the mind, begins and performs karma yoga by the organs of action in a spirit of non attachment excels (the impostor described above)

NOTES

1 The man who desires to dwell in an upper storey must build the basement and the first floor. Even so must the man yearning for the self poise and bliss of Moksha do Nishkama karma

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्यदकर्मणः ॥ ८ ॥

Perform thou the obligatory duties because action is superior to inaction. If thou art in active even the preservation of thy body could not be achieved

NOTES

1 The Hindu view is that the body should be preserved in full vitality because it is through *harina* that the soul mounts up devotion and wisdom which lead to self liberation and self realisation. Sri Ramanuja says well यावद्व्यापनसमाप्ति शरीरधारण नावश्यं कथम् ।

2 If work causes bondage higher and purer

work removes the bondage, as one thorn removes another and both are thrown away

यद्द्वार्थात्कर्मणाऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्ग समाचर ॥ १ ॥

The world is in the bondage of action which is other than action done for the sake of the lord. Therefore, O Kaunteya, do work for His sake and without attachment.

NOTES

1 यद् means The Lord here. It means also sacrifice. Sri Ramannja says that only wealth goes for Dharmaic actions saves us through the Lord's grace यद्वादिभिः कर्मभिराराधितं परमपुरुषोऽस्मानादिकालप्रवृत्त-तद्वाचनामुच्छिद्य अन्याकुल्यामविलोक्य ददातीत्यर्थः ।

2 It has been well said also that right action is that which does not bind us. तत्कर्म यन्न बन्धाय. It is also said कर्मणा बध्यते जन्तु. Motivated action holds us in the bondage of tendencies and results.

3 In sacrifice and worship, there is the predominant element of self denial. This self-denial blossoms into self-realisation.

4 The Sruti says in a great passage तमेतं वेदाहुमन्त्रेण प्राजाया विविदिषन्ति यद्गम दानेन तपसा नाराधनेन ।

सहस्राः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 अनेन प्रसविष्यद्भुमेव वोऽस्त्वष्टकामधुक् ॥ १० ॥

Having created mankind along with sacrifices the Creator said at the beginning (of creation) to them "By this shall ye grow This shall be to you the fulfiller of all desires"

NORAS

1 Some of the commentators point out that this is an *Itihāsa* to make us realise the duty and blessedness of unselfish action. In the case of an *Arthashastra* the emphasis is on the governing idea rather than on the form or the accessories. A familiar example is कश्चां तु वरणा-मुक्ति (Dying in Benares gives us liberation) : Arthavadas deal with praise and dispraise of acts and omissions and gives us illustrative stories and traditions स्तुतिविन्दापरकृति पुराकल्प इत्यर्थाद . (Gautama Sūtras)

2 Sri Bankara points out that this episode is introduced to make us realise the indispensableness of a life of unselfish action. Sri Ramanuja says that it is introduced to emphasise the difference between the results of the conduct of life on the basis of accepting as our food what remains after sacrificial offering and on the opposite basis

3. Professor Rangachariar tries to bring into his exposition the conclusions of the faithful student of our religion and the faithful student of comparative religion. The faithful student of our religion is a devotee whose clarity of vision is the result of his faith. The student of comparative religion is like a pedagogue asking each religion in the world to stand up and deliver an account of itself. While a pedagogue deals with living boys, the student of comparative religion deals with mummies and living boys in the shape of dead and living religions and has a special fondness for the former. The two methods of treatment are best kept apart. Sri Krishna emphasises the supreme need of sacrifice as a purifier and uplifter of the soul. We cannot allow His doctrine to be weakened by references to any tentative conclusions propounded by the bumptious pedagogue of comparative religion.

4. What is *कर्म*? Some take it in the larger sense of unselfish action in general and others take it in the narrower sense of sacrifices. Here the latter meaning is the more appropriate having regard to the text and the context. Our religion emphasises the need for a moral and unselfish life of service to man even more than other religions. But that is the matter for exposition elsewhere.

Here the Lord deals with the question of offerings to the Devas. Unselfish service to man no doubt pleases them. But in the case of the Gods who give everything to us what can we give and what do we give to them? In the case of our relations and friends who give a little to us, we owe a deep debt of gratitude and seek to repay it by service and love. In the case of the Gods who give us everything—nay, sustain life for us even when we are in deep sleep—what can we give? Scripture which alone declares beyond doubt their existence and nature tells us how to please them. We can only give them a fraction of what they have provided in plenty for us. It is not the giving that is of importance as much as the spirit of the giving. What is given to them as a sacrificial love-offering is again given to us by them with renewed and increased sustaining, purifying, and uplifting power. Food eaten by us without being offered to them will be as much subject to the processes of digestion and assimilation as the food offered to them. But in the former case our appropriation of what they give is hardly a decent act worthy of self-respecting beings. In the latter case our sacrificial act declares and proves our gratitude and is sure to result in the sacrificial love offering.

coming back to us with added fruitfulness and blessedness. As Prahlada says beautifully:

नैवायमनः प्रमुरयं निजतामपूर्णः

मानं अनादयिदुषः करुणो वृणीते ।

यदखनो भवते विदधीत मान

तवात्मने प्रतिमुखस्य तथा मुखर्षाः ॥

5 But are there such gods or divine agencies in nature? The final and incontrovertible evidence about their existence is in Scripture. शास्त्रयोनित्वात्. From the standpoint of reason we can well see that in the case of human phenomena will is the cause of design, order, symmetry, etc. In nature we see design, order etc. What right have you to say that there is no operation of will there? What right have you to ascribe them to chance or to un-intelligent nature? Have you seen in the world of human phenomena anything to justify your ascription of such a cause to the natural phenomena? Again, will and radiance and energy co-exist in the case of the kingdom of man. You find intense radiance and power in the world of nature. On what basis do you deny the co-existence of will and intelligence in relation to them? On the other hand if the function of logic is to proceed from the known to the un-known, you should ascribe such higher and intenser radiance and energy to higher

and intenser will and intelligence. You say that the gods should manifest themselves before your vision. Are they school boys to obey the call of you their pedagogus? In the case of the lower energies of nature you are willing to take the intermediate steps required for the direct perception of such energies. If you want to make electricity to light your room you do not issue a verbal command to it to do so. You generate it, you store it, and then you apply the proper switch. Should you not take the proper steps required for the realisation and perception of the higher energies of life? *Mantras* and *Japas* and meditation and devotion are the means for the realisation and perception of the divine spiritual energies of life. Emotion and intuition and the ethical sense are certainly at least as valuable elements of us as reason and their affirmations should not be ignored.

6 The divine agencies in the universe preside over nature's energies and over the even more wonderful energies of the senses and are great *Shaktis* who are *adhikarikas* or powers entrusted with certain special tasks of guidance and control by the command of the supreme Isvara. Remember the life of Dhruva. MaxMüller's view that

we have transferred to natural phenomena the principle of life in us by an illogical shifting of centre is absurd. Our view is not that sages were children playing with the facts of life as dolls. In respect of the facts of nature and the functions of life science merely gives a long name and a longer description and calls these an explanation of their cause. We say that the divine agencies are the causes and that the physical predecessors of effects are only preliminary effects of other causes though science dignifies these as causes. Suppose a man loses his sight through small pox. You say that small pox is the cause of the loss of vision. I say that the sun who is inspirer and illuminer of the power of vision has withdrawn his *an graha* grace owing to our sin and the first effect is small pox and the second effect is blindness. Max Muller's *le others* theory is equally absurd as he seems to think that mankind ran in blinkers seeing only one thing at a time or that the Gods were made to come into the field of vision one after another by the gyrating machinery of a spiritual bioscope. Our Vedas tell us एक साक्षरं बहुधा वदन्ति. The sages call each god the Supreme Isvara. If man could be divine why could not the deities presiding over the different energies of nature be realised as the Supreme Lord? Such

theories as these are only one step removed from blindness of vision when compared with such ridiculous theories as those propounded by Mr T Paramasiva Iyer about the Veda embodying geological facts e.g. that Gayatri is marsh gas etc

7 Vaishnavas concentrate their gaze on the universal Lord who is the summation of all aspects of creative preservative and destructive power. Smartas devote their love and attention to Him as well as the various aspects above said which are the various gods with scripture declared forms and powers. There are some Vaishnavas who are devotees of these as well.

8 There is a certain significance in the offering of food to the Gods. The beauty of the golden corn is lost upon us like the beauty of the sun as familiarity breeds contempt. The sweetest thing in life is food. Indeed we express other needs by the terms hunger, appetite etc. if there is any divine element in life it must attach to what is the main bulk of life's action by eating and marriage leading to self preservation and race preservation. If one is asked to choose between going without food for three days and going without votes for three months there would not be a moment's hesitation about the choice. Food

is taken to sustain life. The sense of taste acts as the doorkeeper allowing healthful things alone to go in. So far as the primary need of life is concerned if we can have an external selective agency the sense of taste might as well be abolished. If food be taken for mere enjoyment, we should always keep it on the tongue. We should surrender to the gods what we hold dearest because such an act brings about a threefold blessing: it generates in us habits of detachment, dispassion, and unselfishness; it pleases the gods who give in abundance the things that sustain, delight and purify life; and what is offered comes back to us with an added power of gracious blessing. Is it anything wonderful that we should have a sacramental conception of food? Indeed any other conception of it would be ungrateful or hardly even decent. Food should be pure, prepared by pure hands free from impurity of environments, warm and rendered even purer by *mantras*. It should then be offered to God and then partaken by us.

9. Thus it is through sacrifices that we learn our first lessons in the finest art of life—the art of unselfish and active and dispassionate blessedness. Sacrifice for blessings here and hereafter eventually leads us to work in a spirit of detachment and as a love-offering to God. The spiral of ascent is like this:

Sacrifice teaches us dependance on a higher power and lessens our ravenous sense of proprietorship
 यज्ञं न दत्ताद्दत्तं इव्यस्ताम (Giving up wealth for the
 sake of God) The emotion of gratitude soon ripens
 into the higher emotion of love. The emotion of
 brotherhood is generated and intensified by sharing
 with our fellow worshippers the food offered to God.
 Slowly the energies of dispassion and detachment
 and love fructify in us till the true spirit of Karma
 Yoga—सर्वं कृष्णार्पणमस्तु—is realised by us and this
 leads us to the supreme heights of God Love and
 God realisation (*Bhakti and Jnana*). Hence the
 highest peaks of the inner life really rest on the
 solid ground of a proper scheme of life as work and
 sacrifice.

10 सद्दयज्ञे is another reading for सद्दयज्ञ. Both
 the readings mean the same thing. The former
 means that mankind and sacrifice were created
 simultaneously and the latter suggests that they
 were indissolubly bound one to the other. Sacrifice
 is the means to attainment. The good things of
 life come of their own accord though the sacrificer
 has his eye on God and not on them just as though
 a man plants a mango tree for fruits, he gets
 fragrance and shade as well. Even if they do not
 come there is the supreme blessedness of loyalty to
 Dharma. As Apastamba says

is taken to sustain life. The sense of taste acts as the doorkeeper allowing healthful things alone to go in. So far as the primary need of life is concerned if we can have an external selective agency the sense of taste might as well be abolished. If food be taken for mere enjoyment we should always keep it on the tongue. We should surrender to the gods what we hold dearest because such an act brings about a threefold blessing, it generates in us habits of detachment, dispassion and unselfishness. It pleases the gods who give us in abundance the things that sustain, delight and purify life and what is offered comes back to us with an added power of gracious blessing. Is it anything wonderful that we should have a sacramental conception of food? Indeed any other conception of it would be ungrateful or hardly even decent. Food should be pure, prepared by pure hands free from impurity of environments, warm and rendered even purer by *rahit*. It should then be offered to God and then partaken by us.

9 Thus it is through sacrifices that we learn our first lessons in the finest art of life—the art of unselfish and active and dispassionate blessedness. Sacrifice for blessings here and hereafter eventually leads us to work in a spirit of detachment and as a love offering to God. The spiral of ascent is like this

functions. Sacrifice is the means of their propitiation and will lead us into the realms of hounteous blessedness

2 Sri Ramannujacharya says that the Supreme God accepts all offerings and every worship अहं हि सर्वयद्दाना भोक्ता च प्रभुरेव च ।

3 Sri Sankaracharya says that ज्ञेय पर means Moksha through Jnana which results from Nishkamakarma or merely *Sarga* (heaven). That heaven exists is clear because such enjoyments as unfading youth and unfading flowers (अमृताद्युपनि) do not exist on earth

4 Raghavendra Swami treats the command as applicable to the lower gods and to men to fulfil duties and thereby to attain the bliss of God realisation

5 The relation between sacrifice and prosperity is thus stated

भग्नौ प्रारताहुति सम्यवादितमुपतिष्ठति ।

भादित्सन्नायते कृष्टिद्वयेन तत प्रजा ॥

6 Kalidasa says well in *Raghutamsa* दुदोह गां च यज्ञाय सखाय मधवा दिवम् । सपत्न्यनिप्रयत्नोभौ दधतुमुवनद्वयम् ॥

इष्ट-मोगान्धि वा देवा दास्यन्ते यज्ञमावेताः ।

तैर्वृत्तानप्रदायैभ्यो यो मुञ्चे स्तेन एव स. ॥ १२ ॥

तदयात्र फलार्थे निर्मितं छाया यन्म इत्यनू पद्यत एव धर्मं चर्यमाण
अथा अनूत्पद्य त ना चदन्तुपद्यन्ते न हानिभवति ॥

11 Sri Ramanujacharya well points out that at the beginning of creation God gave sacrifice to the human soul as the chart of life so that the soul may be freed from its accumulated load of karma

पुरा सर्गकाले स भगवान् प्रजापात अनतिकालप्रवृत्ताधितस्तथा
विवशा उपसहस्रतनामरूपविभागा स्वस्मि प्रक्षाना सकलपुत्रधार्यान्नाभत
नेतरकल्पा प्रजा समीक्ष्य परमकार्षिकस्त्वदुवावाकयता स्वाद्यनभूत
परनिवृत्तये महे सह ता सुद्वैशमुवाच ॥

12 इष्टकाम—includes also Moksha Actions and sacrifices done in a spirit of love of results brings such results ॥ done in a spirit of detachment and as a love offering to God they bring to us the result of Moksha through *chittasuddhi* and *bhakti* a 1, and

देवान्माययतामेन त देवा भावयन्तु य ।

परस्पर भावयन्त श्रेय परमवाप्स्यथ ॥ ११ ॥

Nourish and gladden the *Devas* (gods) with this, and may they nourish and gladden you Thus nourishing and gladdening one other, you shall attain the highest good

NOTES

- 1 The gods govern and guide the cosmic

of food. The illogical modern man is glad when he is told that the human body is the temple of God but demurs to the sacramental conception of food which builds up the body. The divine pity of the lord for man is seen in His giving us in the Gita not merely the ultimate truths of the spirit but also the holy means of God-realisation including the elementary but all important means of purity of food.

2 *Vaisiṣṭhī* is believed to remove the पञ्चसूता दोषा (the evils inevitably attendant on cooking processes)

कण्डको येवणी शुष्णी उदङ्गम्भी च शार्ङ्गनी ।
पञ्चसूता गृहस्थस्य ताभिः स्वर्गं न विन्दति ॥
पञ्चसूता कृत दोष पञ्चयज्ञैर्व्यपोहति ॥

3 The following passages in Scripture may also be remembered in this connection इदमेवास्व तत्पा-
धारयमन्नं यदिश्मद्यते स य एतदुपास्य न स पाप्मनो न्यावर्तते
मित्र होतव्य ।

मोक्षमन्नं विन्दते अन्नमेव । सन्नं ब्रवीमि यथ हस्य तस्य ।
नार्धमन्नं पुष्पते नो सन्नाय केवत्तयो भवति केवत्तादी ॥

अन्नान्नवन्ति भूतानि पर्जन्यादन्नसंभवं ।
यज्ञान्नवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

The deities thus nourished and gladdened by sacrifice will give you all desired enjoyments. He who enjoys what is given by them without offering the same to them is verily a thief.

NOTES

1 Selfish enjoyment of wealth is both anti-social and irreligious and has further a corrupting effect on individual purity and goodness. From the social point of view wealth is a trust for society. From the religious point of view it is a blessing from above. It should be offered to God and then enjoyed as his grace and it is a trust in our hands for his other children also.

2 स्तेन is interpreted by Sri Sankara as दण्डादस्वापहारी (who purloins the property of the gods and does not take the same as a free and glad gift).

यद्वाशिषाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुङ्क्ते ते स्वघ्नं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

The righteous who eat the food remaining after offering as sacrifice are freed from all sin, but the sinful ones who cook for their own sakes are eating only sin.

NORMS

1 Here we have a sacramental conception

4 Sri Ramanuja says that *Brahma* means body and *Akshara* means Jiva. This would mean that actions are done by the ensouled body and that hence the body which is *Sarvagata* i.e., a universal phenomenon depends on sacrifices for its being.

5 Sri Madhwacharya interprets *Brahma* as God and *Akshara* as the Veda. God proceeds from the Veda because He is revealed by it. शास्त्रयोनित्वात् (Brahma Sūtras 1, 1, 3)

6 Sankarananda well says एव दृष्टवन्नाहं जगन्जीवनहेतुर्यो नृप ।

7 Sri Venkatanatha says that the infinite variety of fruits in the universe is due to the variety of actions and motives, God being the uniform and impartial agent assigning fruits to actions, like the rain that enables each seed to sprout according to its nature.

8 Veda is called सर्ववत्, it illumines every thing and embraces the entire cosmic life.

एष प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
मघायुर्निद्रियारामो मोघं पार्य स जीवति ॥ १६ ॥

He who doth not follow in this world the cosmic wheel thus set in motion, who liveth in

NOTES

1 The Lord gives here an additional reason to do Karma. Man should do it not only because of God's commandment at the beginning of creation but also because only in that way can he aid the cosmic life and fulfil himself. The verses describe the cosmic wheel (जगत्चक्र) that rolls on from dissolution to dissolution.

2 Nature and nature's divine agencies will give us the maximum of knowledge and power and happiness only when we seek knowledge and power and bliss in a spirit of unselfishness and purity. Else we fall and even drag others down in our fall.

3 *Karta* produces *akartā* (the potency of fruitage) which brings on results when the God-appointed time comes.

2 Only the seers who have risen to the heights of meditation communion and realisation can attain to this height. The Lord ever and anon even in this discourse about Karma presents to the mind of the disciple the vision of the perfect ideal.

3 मानव —is used to indicate the man of thought and realisation and may include gods also.

4 रति तृप्ति सतोष—refer to three kinds of mental states. रति is in relation to garlands woman, etc. तृप्ति is in relation to food and drink. सतोष is in relation to acquisitions like cows wealth children etc.

5 The Śruti declares आत्मकीड आत्मरति किया वानेय ब्रह्मविदा परिहृ । It is said also आत्मरतिरात्मकीड आत्ममिथुन आत्मानन्द । आत्मलाभाय पर निवृत्त । एतद्व्यापृत दृष्ट्वा तृप्ति ।

6 It is well stated in the following verse that he who has realised the fulness of bliss in God cares not for the minor pleasures पर्याप्तकामस्य कृतकमनस्तु ईदं सर्वं प्रविलीयान्त कामा ।

7 Śrī Sankarāchārya says in his Sūtra Bhāṣya (I 1 4) अलंकारादास्माकं यद्ब्रह्मावयवतो सत्या सर्वक तैम्यताहमि कृतकलता च ।

नैव तस्य कृतेनार्थो नाकृतनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थन्यपाश्रय ॥ १८ ॥

sin, and who rejoiceth in the life of the senses,—
he lives in vain, O Partha

NOTES

1 इन्द्रियाराम contrasted with धर्माराम and आत्माराम

2 Sri Madhusoodana refers in this connection to the *Śruti* अथो अथ वा आत्मा भूतानां काक स यज्जहाति यद्यजत तेन दानां लोकश्च यदनुजत तन ऋषीणामय यापयन्त्या निवृत्ताति परमजामिच्छति तेन । पशूणामय य मनुष्यान्वावयत यन्मया इशम ददाति तन मनुष्याणामय यत्पशुंस्विस्तृणादक विन्दात तन पशूना यदस्य गृह्यु स्वापदा ययास्वापयाति छात्र उपजीवाय तेन तेषां काक ।

यस्त्वात्मरतिरय स्यादात्मतृप्तश्च मानव ।

आत्म-येव च सतुष्टस्तस्य कार्यं न विद्यत ॥ १७ ॥

But the man who finds bliss in the Self who is satisfied with the Self, and rejoices in the Self—for him there is not the obligatoriness of action

NOTES

1 Till now the Lord described in an episodic way the obligatoriness of action and the sinfulness of inaction. But in the case of those who have risen through action to realisation the law of the obligatoriness of action ceases to be applicable

Yamashtha says further that these 7 stages correspond to the jagrat, svapna, and sushupta stages in point of intensity of perception and bliss

भूमिकात्रितय त्वेतद्राम आप्रदिति स्थितम् ।
 यथावद्वेदबुद्धेर्द जयजयप्रति दृश्यते ॥
 अद्वैते स्थैर्यमायाते द्वैते प्रथममागते ।
 पश्यन्ति स्वप्नवल्लोके क्षुर्पी भूमिकामता ॥
 पञ्चमी भूमिकामेव सुषुप्तिपदनामिकाम् ।
 पश्यां यावत्सुषुप्त्यास्थौ कमारपतति भूमिकाम् ॥
 पश्चा भूम्यामसौ स्थित्वा सप्तमी भूमिमाप्नुयत् ।
 किञ्चिदेवैव सप्तमस्तथैवैव न किञ्चन ॥
 विदेहमुक्ता तूष्णीं सप्तमी योगभूमिकम् ।
 भगव्या वचसा शान्ता सा सीमा योगभूमिषु ॥

3 Sri Bhagavata thus describes the seer full of God vision and God realisation as one who is in the state of such ecstasy of bliss that the comings and goings of fleeting pleasures and pains have no effect on him

देह न नश्यन्मनस्थितमुत्थित वा
 सिद्धो न पश्यति बर्तोऽप्यगमत्स्वरूपम् ।
 देवादुपतमथ देवनशादपेत
 चासौ यथा परिकृत मदिरमशान् ॥

The Sruta declares

To him there is no selfish purpose to be attained through action. Nor does he suffer any deprivation by desisting from action. To him there is no dependence for any selfish purpose upon the whole realm of created being.

NOTES

1 This verse, like the preceding one, describes the man of God vision and God realisation who has attained his exquisite bliss of Bhakti and jnana as the fulfilment and fruit of his life of Karma yoga and who is so lost in the rapture of realisation that the duties and joys of the lower realm of action have been included and transcended in a higher bliss just as the lamplight is lost and transcended in the full bright golden radiance of the noonday sun.

2 Sri Madhusoodana describes here the seven *joya bhoomis* which form the stages in the life of him who has become so pure in heart and steadfast in mind as to be fit to vision and realise and attain God. The seven stages are stated thus in *Yoga Vanisha*.

ज्ञानमूर्तिमुपैच्छेच्छाया प्रथमा परिशीर्तिता ।

विचारणा द्वितीया स्यात्तुताया तनुमानसा ॥

वत्सापत्तिधनुषा स्यात्तताऽमघञ्जिनामिह ।

पदार्थाभावनी पट्टी सप्तमा दुषणा स्मृता ॥

2 Only *Muktas* and *Jnanmuktas* are lost in the ecstatic visioning of God that action has fallen off from them. Others and even men of wisdom in moods of *वृत्तान* (awareness of the world) must do their duties in life. Sri Madhwacharya says well यतोऽसप्रज्ञावसामिरेव कार्वाणाय तस्मात्कर्म समाचर ।

3 Sri Ramanujacharya interprets *पर* as meaning the *prajna*. This means that the person pursuing the path of *Nishkama Karma* will realise the true nature of the soul and that then through *Bhakti* the bliss of God realisation will result.

कर्मणैव हि ससिद्धिमास्थिता जनकादयः ।
लोकसमग्रहमेवापि सपश्यन्कर्तुमर्हसि ॥ २० ॥

Janaka and others have indeed attained perfection through action alone, and even from the point of view of the welfare of the world by not swerving from the path of righteousness, thou shouldst perform action.

NOTES

1 The various stories about Janaka's life show how he was an ideal *Karmayogi*.

2 The combination of work and unselfishness is difficult and the elimination of selfish motive

तद्यथाऽग्निमर्त्येयनी वल्मीक मृता प्रत्यस्ता शयीतैवमेवेद क्षीरे
शेतेऽधायमञ्जरीय मृत प्राणा बद्धैव तेज एव ।

4 As among the seven planes of yogic realisation above said it is said that the first three are the means that the fourth is the state of wisdom, and that the last three are the stages of jivanmukti

चतुर्थी मुमुक्षा ज्ञान तिल स्यु साधन पुरा ।

जीवन्मुक्तेरवस्थासु परास्तिल प्रकाशिता ॥

5 Sri Madhwa quotes the following beautiful line विष्णावव रतिर्यस्य किया तस्यैव नास्ति हि ।

6 It is well said

ज्ञानाश्रयतन तूतस्य कृतकृत्यस्य यागिन ।

नैवास्ति किञ्चित्कर्तव्यमस्ति चेत्त स तत्त्वविद ॥

तस्मादसक्तः सतत कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूज्य ॥ १९ ॥

Therefore do thou always perform without attachment the obligatory duties, for by performing action without attachment, man verily reaches the Supreme

NOTES

1 तस्मात् Neelakantha says this means because unattached work is not a cause of bondage यस्यापि भ्रामस्य यमलेषा नास्ति

2 Sri Ramannuj well says मन्वथा लोकनाशन
 अनित पाप ज्ञानयोषादभ्येनमच्चावयत् (The sin of misleading
 and ruining others will overthrow him from his
 Jnanayoga if his conduct is not all right and he
 does not take care about it in his fancied superiority
 as in Jnanayoga)

न मे पार्थास्ति कर्तव्य त्रिषु लोकेषु किञ्चन ।
 नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

In all the three worlds, O Partha, there is
 not for me any obligatory action that must be
 done nor is there anything unattained that has
 to be attained Yet I remain in action

NOTES

1 The Lord besides giving a large number
 of convincing reasons finally instances himself as
 the supreme example of a Karma Yogi

2 The Lord's work is His Leela. It is due to
 the abundance of His Grace and for the betterment
 of humanity (लोकसुखार्थं)

3 The Lord is not a *Baddha* or *multa* (soul
 in bondage or liberated soul) He is the Paramatma
 who is अनाप्तमस्तकाम, सत्यकाम, सत्यसकल्प, Omnipotence,
 Omniscience and Omnipresence and when yet out

from work has to be slowly attained by strenuous effort and God's grace

3 Such unselfish work removes the low pleasure of selfish enjoyment during success and the keen sting of disappointment during failure helps the progress of country and humanity, and leads us to that state of inner purity and peace which lead to the bliss of God love and God realisation

4 लोकसमग्र—लोकस्वाम्यार्थप्रवृत्तिनिवारणम् । (the preventing of Adharmic action by the world)

5 Janaka is specially mentioned because a King can best guide his people in the paths of righteousness by being righteous himself सर्वे राजा भिता धर्मो राजा धर्मस्य पारक ।

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जन ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

Whatsoever a superior man does, that other men also do : Whatsoever he acts on as authoritative, that is followed by the world at large

NOTES

1 The heroisms of self control and obedience to the Lord's commandments are necessary not only to the individual but also for the solidarity of society.

"Thou dost preserve the stars from wrong
And the most ancient heavens through thee
are fresh and strong"

2 The branch of duty leads to Dharma-sankara and Varna sanbara and destroys the orderly upward evolution of life I have referred to this already in Chapter I and shall refer to it again in Chapter IV

सक्तः कर्मव्यधिहांसो यथा कुर्वन्ति भारत ।
कुर्याद्विहांस्तथासकम्बिकीर्णुर्लोकसप्रहम् ॥ २५ ॥

Just as the unenlightened do work, O Bharata, in a spirit of attachment to action, so should the enlightened man do work without attachment and with a desire for the proper guidance and welfare of the world

NOTES

1 The difference is one of motive The heart is the seat of worldliness or Godliness according as we train it and purify it Blessed are the pure in spirit, for they shall see God

न बुद्धिभेदं जनयेद्भानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरेत् ॥ २६ ॥

Let no learned man cause in unsettlement

of His Grace (अनुग्रह) comes into the world of men to uphold righteousness and draw the eyes and hearts of all to His lotus feet by His Beauty and His Love

यदि ह्यहं न वर्तेय जातु कर्मण्यसद्भित ।
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

If I do not continue in action incessantly and without indolence men would in all respects and directions follow in that path of mine, O Partha

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।
सकलस्य च कर्ता स्यामुपहन्वामिमां प्रजा ॥

If I do not engage in action, the world would perish. I should be the cause of confusion of births and I should thus ruin all these created beings.

NOTES

1. Duty (Dharma) is what keeps the world in tune and leads souls to God. Hence Iswara as the Lord of Duty is ever declaring it by words and conduct. पशो विश्वस्य जयत प्रविष्टा Wordsworth says of Duty

"Thou dost preserve the stars from wrong
And the most ancient heavens through thee
are fresh and strong"

2 The breach of duty leads to Dharma-sankara and Varma sanbara and destroys the orderly upward evolution of life I have referred to this already in Chapter I and shall refer to it again in Chapter IV

सकाः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासकश्चिकीर्षुर्लोकसमग्रम् ॥ २५ ॥

Just as the unenlightened do work, O Bharata, in a spirit of attachment to action, so should the enlightened man do work without attachment and with a desire for the proper guidance and welfare of the world

NOTES

1 The difference is one of motive The heart is the seat of worldliness or Godliness according as we train it and purify it Blessed are the pure in spirit, for they shall see God

न बुद्धिमेव जनयेद्भाना कर्मसक्तिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरेत् ॥ २६ ॥

Let no learned man cause an unsettlement

of mind among those who have not become full of wisdom and who are yet attached to work. He should cause all actions to be done, himself doing them in the proper spirit of *yoga*.

NOTES

1 The Lord says that the truly wise man should induce all to do their duties slowly introducing the element of the highest motive which transforms the lead of work into the gold of love and bliss by himself doing duty in the proper spirit of unattached work for pleasing the Lord.

2 It has been said

अहंकार्यप्रसूदस्य सर्वं वदति यो वदेत् ।

महानिरयजातेषु स तेन विनिर्वाजित ॥

3 Religious propagandism overthrowing of beliefs and unsettlement of minds are not God's work. The truly divine work is effecting a conversion of the heart leaving the duties unaltered.

प्रकृते क्रियमाणानि गुणैः कर्माणि सर्वशः ।

महकारिन्मूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

He whose mind is clouded by egotism regards himself as the doer in respect of all actions which are done by the qualities of *Prakriti*.

NOTES

1 The Prakṛiti spoken of here is not the self-active and independent Prakṛiti of the Sāṃkhya but the Pāramasvarī sakti, which gives suitable embodiments to jivas as the result of actions and binds them or frees them in accordance with violation of, or obedience to, the Lord's commandments. Such *śakti* is thus described in our sacred books

देवात्मशक्तिं स्वगुणैर्निगूढाम् ।

माया तु प्रकृतिं विद्याम्मायिनं तु महेश्वरम् ॥

तत्त्वविदुः महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ २८ ॥

O mighty armed, he who knows the truth about the diversities of qualities and actions, realising that the senses which are natural qualities move amidst the objects which are also natural qualities is not attached

NOTES

1 Such a clear discernor knows that the soul is not the principle of association with things but it is the mind which is in a state of relation to objects

2 Hence the soul is free and realised as free from all the infinite complexities of causes and

effects in nature. Then *Ahamkara* (egoism) and *Mamakara* the acquisitive and possessive sense cease to hold sway over us.

3 In a beautiful and telling passage the Scripture shows how the soul identifies itself with the mind and the senses and the object.

अन्धा मनिसिद्धिः । समनुत्तिरायम् । अपीरः प्रत्युत्त ।
तमन्निहो अयथतः ।

4 *Buddhi ahamkara* the senses and the objects are all *guna* *avastha*. The *कर्मेतिभावा* depend on them.

5 Sri Madhusoodana takes *गुणकयविमलदरा* as *गुणकर्म* on the one hand and *विमल* which means *Atman* on the other. The author of *Bhashyotkarsa Deepika* criticises this view. Indeed he seldom omits an opportunity of attacking Madhusoodana.

6 This stanza shows that in this universe of matter and energy the needs of the organism which are the effects of *gunas* and the cause of *karmas* are not connected with the soul which is *sachidananda*. The predominance of a particular *guna* determines our mental outlook and our consequent actions. Hence man ought to take care of the work as well as the motive.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविश्वं विचालयेत् ॥२९॥

Those who are deluded by the qualities of Prakriti are attached to the actions done by the gunas. The man of perfect knowledge should not unsettle those men of imperfect knowledge, and dull comprehension.

NOTES.

1. He should not, as already pointed out in my notes to verse 26, take away their attachment to work but should introduce slowly the transforming element of Nishkāmakarma that will lead through devotion and wisdom to liberation

2 कृत्स्न means "The All" i.e., God This is well brought out by the following verses

सदेवेत्यादिवाक्येभ्यः कृत्स्नं वस्तु यतोऽद्वयम् ।
समवक्ष्यद्दिदृक्षुः कुतोऽकृत्स्नस्य वस्तुतः ॥
यस्मिन्त्येऽप्यख्योऽर्थः स तदव्ययं शिष्यते ।
तथा ख्येऽपि दृष्टः स्यादकृत्स्नस्तदाप्युच्यते ॥

The Sruti also says

आत्मनो वा अरे दर्शनेन धर्मेण यत्ना विज्ञानेनैव सर्वं विदितम् ।
यस्मिन्विज्ञाते सर्वेभिर्द विज्ञातं भवति ।

3 Sri Ramanujacharya expounds the truth contained in this verse in his own masterly way

ते किल मन्दा श्रेष्ठजनान्पराजुनर्तिनः कर्मयोगादुपितमेन ह्यु
कर्मयोगात् प्रचलितमनसो भवेयुः । अतः श्रेष्ठः स्वयमपि कर्मयोगे
निष्ठमात्मसाधायैकानेन आत्मनोऽकर्तृत्वमनुसन्धानः कर्मयोग एवा-
त्मादलोकने निरपेक्षसाधनमिति दर्शयित्वा तानकृत्स्नविशो जोषयेत् ॥

अथि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

Do thy work of fighting, surrendering unto me all actions, with thy mind realising that thou art the servant of God, free from attachment to results and from a desire of selfish possession, and free from burning grief and anxiety.

NOTES

1 The realisation that God has His purposes achieved through us is one of the great liberators from sin and bondage. We are His servants and we must do our duty as His servants. He is the *Antaryamin* अन्तर्मावष्टः शास्त्रा जनानीं सर्वोत्मा. See also Gita XVIII, 61. Our illusion of our being *कर्ता* will be overcome by this means. This is consistent with the further realisation that the real agents in work are the mind, the senses, and the body, the soul being *साक्षी* (witness) and *Sacchidananda*. A fur-

ther realisation is the realisation of its identity with Paramatma. Much confusion of thought arises when we utter all these realisations without realising their interconnection and gradation. The immediate agents in work are Prakriti Gunas, and the ultimate agent is God who is the lord of Prakriti. So long as we are under the illusion of the soul being the doer and enjoyer and do not realise that the soul is *sakshi* and *sacchidananda*, we are bound to the wheel of *samsara*. The realisations above-said free us from such illusion. The Lord is in no way affected by our actions because He is like rain bringing each seed unto fruition and fulfilment according to its true and essential nature.

2 Only when we realise these truths, we will be inclined to surrender the fruits of actions to God and pray that He may scatter the blessed results of the actions broadcast over the world for the joy of mankind. The torture of the selfish prayer of individual happiness will leave us only then. The mere intellectual assent to the doctrine that the Prakriti gunas are the real agents in work is of no use. Our illusion is too strong to be destroyed by a mere intellectual assent. The doing of duties irrespective of consequences and by way of carrying out His commandments to win His grace

slowly generates our intense realisation of our true nature. The conquest of illusion is only by such means and by none other. To such a soul full of *śraddhā* and striving God gives the bliss of realisation. If you rely on God and realise that He is the real agent in human actions His grace will give the fullness of *jñāna*. The importance of such faith is taught in the following verses

ये मे मतमिदं निस्वमनुतिष्ठन्ति मानव ।
भजान्तोऽनुसृत्य तौ मुच्यन्ते तेषां कर्मभिः ॥

Those men who follow this teaching of mine ceaselessly, full of faith and free from cavil, they also are freed from the bondage of actions.

Notes

1 Three grades of Godwardness are indicated here. Follow His teachings at least have faith in any event do not cavil. These persons though below the *manayogi* are all wending Godward.

2 Such is the importance of *śraddhā* or faith. The Lord emphasises this in Chapter IV verses 33—40.

3 The *Agneya Purāṇa* says —

श्रुतिमात्ररक्षाः सूत्रमाः प्रमाणपुण्येश्वराः ।
 यदायत्रिण एतान्ते न करेण न बधुषा ॥
 यदा धर्मः परः सूत्रमः यदा द्रव्यं दुर्लभं तपः ।
 यदा त्वर्ग्यं मोक्षं यदा सर्वमिदं अगच्छ ॥

1. What is *śraddhā*? शास्त्राचार्योपदिष्टैर्वैद्वन्नुभूतैऽप्येव-
 मेवैतदिति विश्वासः [Madhusoodana]. It is faith that
 what is taught by scripture and teacher is true.

5. Quite opposed to it is *Asuya* (असूय). It
 is गुणेषु दोषाविष्करणं (saying 'that good qualities are
 really defects, trying to prove that what acts are
 pronounced to be auspicious are causes of our undo-
 ing, denying the truth of virtues, etc.) Hira-
 nkaipu was the worst of cavillers and sceptics and
 atheists. So was Siupala. Such souls cannot rise
 to the Supreme.

6. Faith is not opposed to reason. Reason
 belongs to the world of the senses. Faith is the
 instrument of realisation and the organ of truth
 in the super-sensuous world. That the mind and
 the senses are the real agents is clear to us from
 reason (*Samkhya*). That God is the ultimate agent
 is the declaration of faith. That God and soul are
 one in bliss is the realisation.

7. *Asuya* is also described as परेत्कर्षादिभ्युत्थं
 (inability to put up with the superiority of another)

If one will not accept the glory and power of God but cavils at him and disobeys His laws, there is no hope for him

8 The faith that leads to hatred of other religions or men is not faith, it is *ahankara*. Pure faith increases our love of God and man and always takes us nearer to God realisation

यत्चेतदम्बसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढास्तान्बिद्धि नष्टानचेतसः ॥ ३२ ॥

But those who, being given to carping and decrying, do not follow this teaching of mine—know them to be men of diverse ignorance in respect of all forms of wisdom, lost men, and men of lost mind

NOTES

1 This terrible indictment is quite legitimate because if after such revelation from such divine lips we are full of doubt or despair or dislike we are indeed lost souls

2 The moods of agnosticism and atheism bar the door to self realisation and God realisation

3 Reason is the revealer, and faith the impeller. The army of low impulses and desires has

to be overthrown by the sword of faith and not by the lamp of reason

4 Neelakantha says that सर्व means God Chapter XI of the Gita says सर्वं समाप्नोषि ततोऽसि सर्वं । Madhusoodana says that अक्षतस relates to the sum total of knowledge relating to Karma and Brahma and Saguna and Nurguna He points out also the process of decline ' , अवेतस सर्वज्ञानविमूढान् and गतान् (i.e. , with unilluminated minds deluded as to all truth and lost) The Lord states later on in the Gita.

तानह द्विपत क्लान्तसारेषु नराधमान् ।
क्षिपाम्यजज्ञमष्टुभान्वासुराध्वव मानिषु ॥
आसुरीं मानिमापन्ना मूढा ज-मनि जन्मति ।
अप्राप्य मा निवर्तन्त मृत्युससारवत्मान ॥

5 Sankarananda says that the Lord condemns those who give up action and are unfit for renunciation कर्म बहुसाधनसाध्यं ह्यसंभूयिष्ठं अरक्षकं चात-
स्त्वत्त-यास इव परमसुखमित्येव विपरीतबुद्ध्यस्तान् स याचनार्हानकर्म-
निष्ठान् जनान्गच्छान् विनष्टेषुप्यलाक्षान्विदि ॥

सदृशं चेष्टते स्वस्या प्रवृत्तेर्ज्ञानवानपि ।
प्रकृतिं याम्नि भूतानि निग्रह किं करिष्यति ॥३३॥

Even the man of knowledge acts in accor-

If one will not accept the glory and power of God but cavils at him and disobeys His laws, there is no hope for him.

8 The faith that leads to hatred of other religions or men is not faith, it is *ahamkara*. Pure faith increases our love of God and man and always takes us nearer to God realisation.

ये त्वेकदम्बसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढास्ताम्बिधि नष्टानचेतसः ॥ ३२ ॥

But those who, being given to carping and decrying, do not follow this teaching of mine—know them to be men of diverse ignorance in respect of all forms of wisdom, lost men, and men of lost mind.

NOTES

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तानह द्विषत क्रान्तसारोपु नराधमान् ।
 क्षिपाम्यजसमश्चुभान्वासुराण्यथ यानिपु ॥
 आसुरीं यानिमापसा मूढा जन्मनि जन्मनि ।
 क्रमाच्च मो निवर्तन्त मृत्युससारवृत्तनि ॥

5 Sankarananda says that the Lord condemns those who give up action and are unfit for renunciation कर्म बहुसाधनसाध्यं क्लृप्तभूमिष्ठं भवदुष्कृतं चात सात्त्विकं एव परमसुखमित्येव विपरीतबुद्धयस्तान् सन्वासानर्हानकर्म-निष्ठान् जनानां विनष्टपुण्यलोकान्विदि ॥

सदश चेष्टे स्वस्या प्रवृत्तेर्जानवानपि ।
 प्रकृतिं यान्ति भूतानि निग्रहं किं करिष्यति ॥३३॥

Even the man of knowledge acts in accor-

dance with his own nature All beings follow nature What can restraint avail ?

NOTES

1 This is in answer to Arjuna's assumed question as to why if following the Lord's teaching confers such blessings all persons do not follow it

2 प्रकृति:—is that portion of the sum total of our good and evil acts and tendencies which attain fruition and expression in this life Sri Sankaracharya says — पूर्वकृतधर्माधर्मादिवत्कारो वर्तमानवन्माभिव्यक्त जा प्रकृतिः Sri Ramanujacharya says that प्रकृति means प्राचीनवासना Sri Madhwacharya says that it means पूर्वसत्कार ।

3 That manifested sum of acts and tendencies is powerful and God brings it to pre-ordained fruition तद्विराट्कर्मणा समन्तारभेदे पूर्वप्रज्ञा च says the scripture

4 The pure spirit is bound in physical limitations like a prisoner for having fallen into ignorance and desire and sin Only by wisdom and dispassion and purity can it rise to self-realisation

5 If Arjuna took in a fit of grief to Sanyasa his own nature will drive him into action Only through Karmayoga and yoga can we generate

enough purity and power to counteract the currents of desire fed from a thousand springs in previous births.

6 The theory of innate good or evil nature is propounded by Sri Madhwacharya but is rejected by the other schools of thought. I think that a calm study of our scriptures will show that it is baseless. The soul is pure consciousness and bliss. The Karmic and physical inheritance is what is called nature and we have to free ourselves from our burdens by karma, bhakta and jnana. Karma is not opposed to God's omnipotence. God is law as well as Love,

न वेधस्त्वमीशस्य श्रेयते सत्त्वता नत ।
अस्य लविताम्बेवामीश्वरत्नैव निर्मिता ॥

इन्द्रियस्येन्द्रियस्यायं रागद्वयौ व्यवस्थितौ ।
तयोर्न यश्चामागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३५ ॥

For each sense there abide in its object attachment and aversion. We must not come under their sway. They are our real enemies in the (Godward) path.

NOTES

1 The Lord then shows how the nature of each man consisting of his tendencies can be over-

come and perfected. Else if the nature of each man bears him irresistibly along its currents what is the use of scriptures at all? Our tendencies generate a feeling of attachment *e g* to forbidden food and a feeling of aversion *e g* to enjoined duties. The scripture teaches us the evil of harmful but liked things. Will any one eat food which he knows to be poisoned however hungry he may be? Will any one turn away from a disliked medicine if he knows that it will save his life?

2 Hence the initial desires due to pre-acquired tendencies none can control. But man's freedom and choice he is in his power of restraining action and curbing desire through the help of study, good company and divine grace. Madhusoodana says well
 तत्र पुरुषकारस्य शास्त्रस्य चाव विपदा यत्तयोर्वैद्य नृपच्छदेति ।

3 Nowhere in the world is such a convincing solution of the problems of free will and predestination given as in this verse. Madhusoodana says तत्तथाप्रतिबद्धं शास्त्रं विहितं पुरुषं प्रवर्तयति । तद्विद्वान् निवर्तयतीति शास्त्राय विवेकावज्ञानप्राप्तत्वेन सामाधिकरागद्वेषयोः कारदोषमर्देनोपमन्वान् प्रवृत्तिर्विपरीतमात्रं पुरुषं शास्त्राद्यङ्गं प्रवर्तयितुं शक्नोतीति न शास्त्रस्य पुरुषकारस्य न वैयर्थ्यप्रत्ययः ।

4 Venkatanatha well points out that प्रकृति becomes a factor in action only through रागद्वेष,

Scriptures enable us to overcome these तनुता च
 इति पुण्यस्य प्रगतिनिवृत्ति जनयति । एव स्थिते तयो रागद्वेषयोर्न
 शर्वतो न मरेदिति शास्त्रेण नियम्यते ।

5. Hence the proper and fruitful method is not the dissociation of the sense from the object which often intensifies the longing but the elimination of the feeling of strong desire by a realisation through the aid of scripture of evil consequences. Our sum total of tendencies becomes potent only when allied to attachment and aversion. We feel in forbidden pleasures a sense of bias and an ignorance of future ill, we feel in evasions of duty a sense of ease and an ignorance of the future good of doing duty. Scripture destroys these wrong notions. Hence Prakriti by itself is not of dynamic power.

6. It may well be asked then what is the meaning of the previous verse which says that nature is powerful and that compulsion has no controlling power? Śrīdhara says that Śāstra (scripture) steps in as a boat and saves us from being carried along the current of Prakriti and takes us across if we get into it. But if we have already got into the deep waters of desire and do not get into the boat then of course there is no help.

7 Sri Ramanuja points out that this verse means that रग and द्वेष cannot be conquered by merely taking up Jnanayoga and that the path of Karmayoga is far better

भेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मं निघ्नन् भेषः परधर्मो भयावहः ॥ ३५ ॥

Far more suspicious is one's own duty though not of meritorious character than another's duty well performed. Better = death in the discharge of one's duty than life in the discharge of another's duty. The duty of another is fraught with fearful consequences.

NOTES

1 The previous verse having taught the extinction of passion, how can there be any dislike of our duty? So the Lord insists on each doing his duty.

2 Men's duties are determined by their qualitative potentialities which become operative at birth. But social arrangements and individual upbringing may help or hinder the discharge of such duties. Higher spirituality depends however on the proper discharge of such duties in the proper spirit. The equipment of fitness and the equipment of motive are both indispensable.

3 The disobedience to this rule has not only personal but also social consequences. As a matter of fact all action has in one sense the stamp of Prakṛiti on it. It is not of the soul. There is no question of higher or lower in the realm of duties. All are equally related to the centre of God as the radii are equally related to the centre in a circle. If our duty is properly done and in the right spirit, it results in the highest self-realisation of the soul.

1 Śrī Rāmanuja expounds all these verses as showing that Karma yoga is better than varṇa or Jñāna yoga. The other commentators take them as showing how Karma yoga is to be effectively performed by the conquest and elimination of desire. A man who merely acts is a karmī, but he who acts in the manner taught by the Lord is a Karma yogī.

अर्जुन उवाच—

अथ क्व प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि चाप्येव बलादिव नियोजितः ॥ ३५ ॥

Arjuna said—

But by whom is a man impelled to commit sin, O Vīśhṇu, as if he, though not desiring sin, is constrained by compulsion to do so?

B G 17

NOTES

1 Arjuna puts this question to get a definite answer Who is the impeller to action? God or Dharma and Adharma or Raga and Dvesha? Is the soul helpless? Is it the mere theatre of a play or a mere playground for us? Can it overcome all opposition and attain to the highest? Are all the causes of equal potency? Who is the real foe of the Jiva? How can he be vanquished? Arjuna wants to know all this so that he may follow the Lord's commandments and win His grace

2 Man is not an automaton He is a moral agent His previous Karmas and vasanas determine his birth and outlook He should not give up his duty and take up other duties He should and could do his duties in a Nishkama (desireless) spirit That is his privilege as well as his obligation If Arjuna took up sanyasa, that would be fruitless *Nigraha* or self compulsion But if he fought in a *Nishkama* spirit he will be following the bent of his nature and will at the same time win the Lord's grace Duty is pre ordained but purity or impurity, virtue or sin is of our making In this respect we are free and responsible agents, Our Karmas determine our jati life and enjoyment Our Vasanas give us the initial tendencies to choice

but we can and should overcome desire and sin and if we do not, we must suffer. Here is the only true reconciliation of determinism and freedom.

3. Arjuna wants to know who is the most active and dreaded foe of man and the Lord tells him about this.

4. Sri Ramanuja says that Arjuna asks why the jnana yogin is impelled into a life of enjoyment. According to him all these verses are intended to show the superiority of karmā yoga over jnana yoga.

भीमबाहुवाच—

काम एव क्रोध एव रजोगुणसमुद्भव ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

The Blessed Lord said

He = desire, he is anger, he is born of Rājo guṇa, he is all consuming and all sinful. know him to be the enemy in this world.

NOTES

1. Sri Sankaracharya explains in this verse what Bhagavan means. It means the perfection of supremacy, virtue, fame, auspiciousness, dispassion and freedom.

ऐश्वर्यस्य समप्रस्य धर्मस्य यशस्य त्रिव ।
 वैराग्यस्याथ मोक्षस्य यज्ज्ञा भग इतीमना ॥

It is stated also

जरापानि प्रलयश्चैव भूतानाममर्तिरिति ॥
 कस्मिन् विद्यामन्त्रिया च स वाच्यो भगवानिति ॥

The word Bhagavan thus implies Omnipotence and Omniscience

2 The Lord says here that the arch enemy of man is kama. It is not the initial preference due to tendency that is the cause of transgression. But our desireful contemplation of the object which develops into a passion for its possession that is the real cause.

It is stated अथा खत्वाहुः काममय एवाय पुंस्य ।

3 Kama is born of Rajo guna. Rajo guna is the cause of delight in outer things and results in desire and attachment (*trish* ११ and *saiga*)

4 It is of the nature of all consuming eagerness. It is well said

यत्पृथिव्या ग्रीहाहव दिग्भ्यः पञ्चव स्त्रिय ।
 नात्मनेकस्य तत्त्ववामति मत्वा शम्य ननेत् ॥

It is said also

न जानु काम कामानामुपभोगेन क्षाम्यति ।
 इतिषा कृष्णवामेव धूय एवाभिवधते ॥

5 In the case of an enemy there are four methods of dealing with him साम, दान, भेद, दण्ड (peace, gift, diplomacy, and war) In the case of this enemy the first three methods are useless. The more you give, the more he takes. The more friendly you are the more domineering he becomes. Nor can diplomacy avail. Kind treatment is suicidal.

Vice is a monster of so frightful mien
As, to be hated, needs but to be seen
But seen too oft, familiar with her face,
We first endure then pity then embrace —(l'ope)

Hence दण्ड is the only proper method in the case of *kama*.

6 Sri Sankaracharya points out that only *kama* is transformed into *krodha* (anger) when desire is obstructed in its progress towards enjoyment. It is stated अतो काम र क्षोपाया जायते हि क्रयद्वय ।

7 Verses 62 and 63 in Chapter II show how the succession of soul deluding states arise.

8 In Santi-parva Mahabharata *kama* is compared to a tree of which all other passions are parts and the soul is tied to it by iron chains.

हृदि क्षमद्वयमधिरा माहसवयसमव ।
कोपमानमहास्कन्धो विधिरापरिमेयः ॥

तस्य चाज्ञानमाधारः प्रमादः परिषेचनम् ।
 सोऽभ्यसूयापलाशो हि पुरादुष्कृतसारवान् ॥
 संमोहचिन्ताविट्पः शोकशाखो भयाङ्कुरः ।
 मोहिनीभिः पिपासाभिर्लवाभिरनुबोधितः ॥
 वपासते महावृक्षं मुहुर्ब्रह्मास्तत्कलेष्कवः ।
 भावसैः संयताः पादौ फलद परिषेष्टय तम् ॥

9 Such is the power of Kama. It is said :
 अकामस्य क्रिया काचिद्दृश्यते नहं कर्हिषित् ।
 यद्यदि कुरुते जन्तुस्तत्तत्कामस्य चेष्टितम् ॥

धूमेनाम्रियते वह्निर्यथादशो मलेन च ।
 यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, even so is this (self-consciousness of the soul) enveloped by it (Kama or desire.)

NOTES.

1. The three illustrations represent different degrees of density of envelopment. Also, as Sri Desikar points out, the first illustration shows that desire is co-existent as smoke with fire, constantly reverts as dust to the mirror, and envelops us so fully as the womb envelops the foetus, that for release expert aid is necessary. Sri Madhu-

soodana explains another aspect. In the first stage desire is not so forceful just as smoke surrounds the fire but does not lessen its power to burn. In the second stage it is more powerful and dims the soul as dust dims the mirror and deprives it of its reflecting power. But the mirror is visible. In the third stage it is very powerful and grips and hides the soul, as the foetus is hidden and imprisoned. Sankarananda says that the Lord emphasises the difference between desire and wisdom. The former is dark, opaque, and inanimate; the latter is bright transparent, and animate. The former colours the soul dark as smoke colours the fire dark; it destroys the transparency and reflecting power of the soul as dust destroys the same of the mirror; and it makes the soul lifeless as the amnion renders the embryo a helpless prisoner. Dhanapati says that the three illustrations show that desire prevents knowledge from revealing the Atman; it next prevents the seeing of things as they are; and it finally destroys discrimination. Sri Madhwa says that the illustrations represent the action of desire on three classes of souls. He quotes from Brahma Tarka:

तत्र कामः कालनेमिः सर्वं धूममलोत्पन्नम् ।
 शुभमध्याधमजनं क्रमादायैव तिष्ठति ॥

भावृत ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

Knowledge is enveloped by this desire, which is the incessantly active foe of the wise. Such desire is hard to fulfil and is insatiable.

NOTES

1 Sri Sankaracharya says that desire is the incessantly active foe of the wise man, for only the latter sees the operations of the enemy. The fool is under the domination of desire and knows nothing about the foe. In the case of this meaning नित्यवैरिणा goes with ज्ञानिनः ।

2 Or ज्ञानिनो may go with ज्ञान and desire may be viewed as the enemy of all. But the former is clearly the better meaning.

3 The word अनल is used to mean insatiable or a flame. नाग्निस्तृप्यति काष्ठानां ।

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतेर्विमोहयत्येष ज्ञानमावृत्य देहिनाम् ॥ ४० ॥

The senses, the mind, and the will are said to be his seats, by means of these he deludes the jiva (soul) by veiling his wisdom.

NOTES :

1. Buddhi is the will, the region of concepts and determinations. Mind is the lower region of motor impulses and sensory impressions. The senses are the channels of knowledge. Kama goes through the outer gates and finally captures the fort and then the citadel. Hence watch the gates. Each sensation of pleasure will not be an enemy but for the co-ordinating mind and will that remember and associate pleasures with objects under the sway of desire.

2. In connection with this we must remember the beautiful simile in the Kathopanishad about the soul being the owner of a chariot (*vi.*, the body), the will being the charioteer, the mind being the reins, and the senses being the horses. In the Bhagavata (skandha IV Chapter 26) the Paranjana-nopakhyanam brings out the inter-relations of the soul and the senses in a telling way.

3. The Lord tells us the stronghold of the enemy so that we may kill him. Else he will trouble us again and again. Sri Madhvacharya says well: वधार्थं शत्रोरपिष्ठानमाह । इवापिष्ठाने हि शत्रुर्नश्यति ।

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

Therefore, O chief of Bharatas, controlling first the senses, kill him (desire) who is sin and who is the destroyer of knowledge and realisation

NOTES

1 शन = book learning विज्ञान = realisation

2 The purification of mind and will has to follow the control of the senses. Only then it will succeed

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परमन ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु स ॥ ४२ ॥

The senses are said to be higher than (the body), the mind is higher than the senses, the determinative faculty, higher than the mind, and He is higher than the determinative faculty

NOTES

1 Manas is the mind in which the alternations of doubt and determination exist. *Buddhi* is the mind in the state of determinateness

2 The above translation brings out what is the aid of the higher power to conquer and control the lower power. From each lower plane which is

under the control of Kama or desire, he has to be dislodged with the help of the higher power

3 That this is the meaning is clear from the corresponding verses in the Kathopanishad

इन्द्रियेभ्यः परा तथार्था अर्थेभ्यश्च पर मन ।
मनसस्तु परा बुद्धिर्बुद्धेराल्मा महाम्पर ॥
महान परमशक्तमन्यकात्सुख पर ।
पुण्यास्तु न पर किञ्चित्ता काष्ठा सा पर गति ॥

4 The region of steadfastness and clarity of ideas is *Buddhi*. It is from there that the light of intellection comes. It is itself illumined and vitalised by the *Atman*. The realised self identity of the soul is the background which renders memory and coherence of mental life possible. The will is the channel of the ultimate illumination and energy which brighten and sustain everything.

5 Sri Ramanuja says that *स* is desire. According to him the verse means that we have various enemies—the senses the mind, reason and desire—the last being the arch enemy. But this interpretation is against the spirit of the *Katha Upanishad* mantras above stated. Further though the impure mind is our enemy the pure mind is our friend and helper.

6 Sri Madhwa says that what are described in this verse are the divinities presiding over the senses the mind etc

7 With the aid of the Supreme all the enemies of our realisation are overthrown—that is the great truth taught in this verse as stated in Chapter II of the Gita रसवर्जै रसाऽप्यस्य पर दृष्ट्वा निवर्तत । Why are the senses higher than the body ? Because they are in all bodies and are subtler than the body Why is the mind higher than the senses ? Because the mind is subtler than them and desire becomes potent only when the mind is under its sway The determinative faculty is higher than the mind as when it comes under the sway of desire it makes the mind dynamic and concentrated and forceful He is higher than all and with His aid we can conquer all the enemies of the soul

एव बुद्ध पर बुद्धा सस्तभ्यात्मानमात्मना ।

अहि वात्र महाबाहो कामरूप दुरासदम् ॥ ४३ ॥

Thus realising Him to be higher than the determinative faculty and controlling the lower mind by the higher and purified mind, O mighty armed one, kill the enemy who is of the form of desire and whom it is difficult to approach and overthrow

NOTES -

1. The Lord shows that only through God's grace can be 'overthrown' the basis 'nescience' (गुहाङ्गान्) which is the real origin of desire.

2. The arch-enemy, if he is merely beaten may return and give trouble. So the Lord tells us what are his strongholds, what are his real sources of power, what are our aids in overthrowing him and how he is to be destroyed.

3. As the Kathopanishad says.

यदा सर्वे प्रमिद्यन्ते हृदयस्येह प्रन्धयः ।
भय मर्त्योऽमृतो भवत्यत्र ब्रह्म समस्तुते ॥

CONCLUDING REMARKS.

1. Sri Madhusoodana sums up the teaching of this Chapter thus. —

उवाच कर्मनिष्ठत्र प्राधान्येनोपसंहृता ।
उपेवाहाननिष्ठा ॥ तद्रूपत्वेन कीर्तिता ॥

The Karmayoga which is the means of self-realisation is the chief topic of the chapter. The blessedness of wisdom which is the goal is also hinted at in it.

2. Sri Yamunacharya thus sums up the chapter :

असक्त्या लोकस्थायि गुणधाराप्य कर्तुताम् ।
उर्वेधेरे वा न्यस्याका तृताय कर्मक्षयता ॥

The Lord teaches Karmayoga to be performed in a spirit of non attachment and for the good of the world realising that the real agents are the Gunas : and surrendering everything to the Supreme

3 It is Karmayoga that leads to *Nishkhar ja* and *Moksha*. What saves is the combination of the active body and the unattached mind as opposed to the combination of the inactive body and the attached mind. The Lord teaches this truth with a divine affluence of argument and illustration. He teaches that absolute worklessness is impossible that he who begins with quiescent senses and pleasure dreaming mind is a *मग्नाचार*, that a seeker after perfection should control his senses and perform Karmayoga and that without action life will fail. He then gives us the injunction of the Creator at the beginning of the creation and tells us how the cosmic wheel moves on. Karmayoga leads us to the Supreme. Janaka and others attained the highest in that way. Not content with this the Lord instances his own supreme example as a Karmayogi. Every man should realise that the real agents in action are the mind and the

senses. He must dedicate to the Supreme his actions and the fruits thereof. Then only will he attain peace and perfection. The chief enemy in his path is *Kama* or desire. His favourite seats are the senses, the mind, and the intellect. Dislodge him from these by the control of the senses perfected by the control of the mind. Seek the aid of God for this end and slay the arch enemy of the soul and live in eternal bliss. Such are the teachings of the third Chapter of the Bhagavad Gita,

Thus ends the Chapter KARMA YOGA

CHAPTER IV

Karma Brahmarpana Yoga

श्रीभगवानुवाच-

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुर्निष्वाकवेऽप्रवीत् ॥ १ ॥

The blessed Bhagavan said

I told this Eternal Yoga to the Sun God,
He taught it to Manu, and Manu taught it to
Ikshvaku

Notes

1 The topics dealt with in this chapter are thus described in Sri Yamunacharya's Gita-
Sangraha

प्रकृतास्वस्वभावोक्ति कर्मणोऽकर्मतास्य च ।

भेदा ज्ञानस्य माहात्म्यं चतुर्विध्याय उच्यते ॥

2 Sri Sankaracharya says that the Lord has
summed up His gracious doctrine and now gives up
its blessed geneology to show that it is वेदार्थ (the
essence of the Veda) बोध्यं योगोऽप्यायद्वयनाशे ज्ञान-
निष्कालक्षणः ससंन्यास कर्मव्याप्तायाय यस्मिन् वेदार्थं परिब्रूयात्
प्रकृतितत्त्वज्ञो निष्कृतिलक्षणश्च, योतायु च सर्वास्त्रयमेव बोधो विवक्षितो
भगवता । अतः परिसम्पन्न वेदार्थं मन्वानस्य वक्ष्यन्नेव स्तौति
श्रीभगवान् ।

3 The topics described in the verse above quoted are further clearly detailed in Sri Ramannujacharya's introduction thus

तृतीयऽध्याय प्रकृतिसृष्टस्य सुमुखो सदस्य ज्ञानयोगेऽनधिकारत्वं कर्मयोग एव कार्यं ज्ञानयोगाधिकारिणोऽप्यकर्तृत्वानुसंधानपूर्वककर्मयोग एव भेयमिति सहेतुकमुक्तम्, विनिश्चितया व्यपदेश्यस्य तु विशेषतः कर्मयोग एव कार्यं इति चोक्तम् । ननुयैनेदानीमस्यैव कर्मयोगस्य विधिलज्जगदुद्धारणाय मन्त्ररादेशोपदिष्टतया कर्तव्यता इवादिता भन्तर्गतज्ञानतयाऽस्यैव ज्ञानयोगाधारतां प्रदर्श्य कर्मयोगस्वरूप तद्गोदा-
कर्मयोगो ज्ञानाद्यस्यैव प्राधान्यं चोच्यते । प्रसङ्गाच्च भवद्वयतारमाभा-
स्यमुच्यते ॥

3 Sri Madhvacharya says with a brevity that is quite consistent with thoroughness

बुद्धे परस्य साक्षात्त्व कर्मभेदो ज्ञानसाक्षात्त्व चोच्यतेऽस्मिन्
प्राये ।

■ Narayana is thus not merely the causeless first cause of the Universe but also its आदिगुरु (first teacher). The familiar stanzas "यो ब्रह्माणं विद्धाति पूर्वम्" and "नारायण पद्ममुख वसिष्ठम्" show this

■ Some pseudo scholars have seen in the geneology some significant omission of Brahmin teachers. There are different lines of teaching as there are separate beams from the central Sun. The teaching must be given only to *adhikaris* (those

fit for initiation) These will lead other fit persons to the truth "सुखं तीर्णं परमं तारयति "

7 The Yoga is called *Atiyaya* as it gives the eternal fruit of Moksha

एष परंपराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्ट परतप ॥ २ ॥

The royal seers knew what it was they thus handed down in uninterrupted succession This yoga, by long lapse of time, has declined in the world, O slayer of foes

Notes

1 The importance of uninterrupted transmission of knowledge is stated in this verse

2 The yoga declined because it came into the hands of those who were not strong of soul दुर्बलान्नितेन्द्रियाणां नष्टं योगम् (Sri Sankaracharya)

स एवाह मया तेऽद्य योग प्रोक्तः सनातनः ।

मकोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥

The very same eternal Yoga has been declared to thee today by me, because thou art my devotee and my friend, it is the supreme secret.

NOTES

1. The knowledge has to be conserved and imparted to good men. The Scripture says

“विद्या ह वै ब्राह्मणमात्रगाम गोपायमाश्रयिष्टेऽदमि ।
अमृतकायानृजवेऽकलाय न मा मृया दीवयती तया स्वाम् ।”

मर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमावौ प्रोक्तवानिति ॥ ४ ॥

Arjuna said —

Your birth was recent, whereas the birth of the Sun-God was ancient. How can I know that you declared this at the beginning ?

NOTES

1. The old controversy as to whether Arjuna knew the divinity of Sri Krishna or not and why he put the question is not of much interest. We may take it that he put it to know the full truth from the divine lips and to make his question a means of enlightening humanity for all time.

भीमगवानुवाच—

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्बद्ध वेद सर्वाणि न त्व चेत्थ परतप ॥ ५ ॥

The Blessed Bhagavan said —

Many have been my past incarnations and many also have been thy births. I know them all but thou knowest them not, O Conqueror of foes

NOTES

1 Nīlakantha says that the Lord mentions His सर्वज्ञ (omniscience) to make Arjuna realise the eternity of the Lord's form. His incarnation is not like human birth—varying, helpless, dependent—but changeless, self-revealed and independent.

2 Arjuna had two doubts. 1. Did the Lord, incarnate in another body, teach the Sun God? If so, how could he remember that while he (Arjuna) could not remember his past actions? 2. If the Lord, incarnate in this very body, taught the Sun God, how could this body have existed at the beginning of creation? The present verse contains the solution of the first doubt.

3 The Jīva is विभूतज्ञानसक्तिः and hence cannot remember the past births. His body is due to Karma (कर्म). The Lord is सर्वविद्वत्ज्ञानसक्तिः and to him the Past, the Present and the Future is one Infinite Present. His incarnation is due to His mercy and not due to any Karma.

4 The Lord uses *paritap* to show that Arjuna may be a vanquisher of outer enemies but it is more difficult to vanquish the inner enemies

अजोऽपि सद्यद्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्बान्धात्मकायया ॥ ६ ॥

Though I am unborn and am of eternal nature and though I am the Lord of all beings, self controlling mine own *Prakriti*, I incarnate through my *Maya*

NOTES

1 The Lord's incarnation is not due to any desire *आप्तकामस्य वा स्पृहा । लोकेषु जीमैवेव सन् ।*

2 The Lord's Auspicious Form is Eternal *नित्यैव सा जगन्मूर्ति ।*

3 The Lord's Incarnation is unlike the *Jiva's* reincarnation. The former is due to His unfettered Mercy, the latter is due to *Karmic* compulsion. Both are however eternal.

4 The Lord though master of *Prakriti*, is through His *Maya*, born by his gracious wish to be embodied in *Prakriti* to save erring humanity *अजायमानो बहुधा विजायते—says Sri:* (Scripture)

5 God's immanence and transcendence and

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6 The doctrine of Incarnation is the sole possession and peculiar glory of Hinduism

7 There are full incarnations i.e. पूर्णवतार (like Krishna) and also *Amsavatara* (अंशवतार) i.e. partial manifestations

8 A beautiful stanza in the Bhagavata says that the Lord's birth as son to human beings is like the birth of the full moon in the Eastern sky—an occasion and not an effect

देवक्या देवकपित्र्या विष्णु उर्वगुहाय ॥

भावितासीदथा प्राच्या दिशीन्दुरिव पुष्कल ॥

(X Skandha 3rd Adhyaya Verse 8)

9 God uses Prakriti to disclose human manifestation. But He is the lord of Prakriti while the jiva's human embodiment is due to the power of Prakriti.

10 The three Indian schools of thought quarrel over the reality or the apparent character of the incarnation and the significance of Maya. But the fight is more apparent than real. In relation

to the Cosmos the Lord has various दिव्यमन्त्ररविप्रहस. Apart from such relation to the world He is Sacchidananda. Emphasis on either aspect brings about the quarrels of logicians. But the scripture is clear enough on the point. Whether the embodiment is called शुद्धस्वर or अप्राकृत, the light is mainly one of words and not one of facts.

11 It has been well said

देवानां कार्यविद्यार्यमाविर्भवति सा यदा ।

रूपमेति तदा सोके सा निष्ठाप्यभिधीयते ॥

12 If He who is beyond the planes of mind and speech and sight can come into the plane of mind, is there anything to obstruct His coming into the plane of speech or the plane of vision?

13 The following verses are beautiful and reveal to us beautiful aspects of the same truth

कृष्णमेवमवेदि त्वमास्मानमखिलात्मनाम् ।

अयद्विद्याम सोऽप्यत्र देहीशभाति मायया ॥

भट्टो भाग्यमहो भाग्यं चन्दगायमजोक्तसाम् ।

यन्मित्र परमानन्द पूर्णं ब्रह्म सनातनम् ॥

(Krishnakarnamrita)

14 The two words प्रकृति and माया relate to the same truth माया तु प्रकृति विद्याम्. They are both used here to indicate the material and the power. देवात्मशक्ति स्वगुणैर्निर्मूढाम् । Sri Sankaracharya says in

his Sutra Bhashya : स्वात्परमेश्वरस्वापीच्छावज्ञानमादात्मय रूपं
 सपकालुमदार्थम् । Sri Ramannujacharya says that माया
 means पञ्चत्व. Sri Madhvacharya says that it means
 ज्ञान or इच्छा. Sri Venkatanatha objects to this. But
 in the light of what I have stated above it is clear
 that these meanings are not in vital conflict with
 the proper advaitic conception of *Maya*—disting-
 uishing between *Maya* in relation to the Cosmos
 and *Maya* in relation to Brahman.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

O Bharata, whenever there is the weak-
 ening of Dharma and there is the rise of Adhar-
 ma, I create Myself.

NOTES

1. *Dharma* referred to here is Varnashrama
Dharma, the source of all good here and hereafter.
 Such is the description and interpretation in Sri
 Sankaracharya's Bhashya : वर्णाश्रमादित्यस्य प्राणिना-
 मभ्युदयनिधेयसत्तायनस्य.

2. Dhanapati says that the Lord indicates
 that Arjuna, being a man born in the holy land and
 the line of Bharata should not act against Dharma

and that hence he is addressed by the Lord as Bharata in this verse

3 The Lord says that He incarnates whenever Dharma is overborne by Adharma

4 It is not to be understood that the Lord can effect the suppression of Adharma only by incarnating in the world His will is enough. But out of His grace to show his beauty and Love to all and draw their eyes and hearts to His lotus feet and to establish Dharma by precept and practice He incarnates in the world Sri Madhvacharya says
न जन्मनैव परित्राणादिकं कर्ममिति नियमः । तद्यत्तप स्त्रीलया स्वमा-
वेन यथेष्टपारी । तथा चोक्तः । देवस्यैव स्वभावोऽयः । लोकवत्तु लीला
वैवत्यम् ।

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

For the protection of the righteous and the destruction of the unrighteous and for the firm establishment of Dharma, I incarnate from yuga to yuga

NOTES

1 The Incarnation does not wait till there is नाश (destruction) of धर्म He comes when there is म्लानि (languishing) of Dharma and when there is

the rising up (अभ्युत्थान)—which is far less than the triumph— of Adharma.

2. These are times when He comes himself as in the case of Lord Krishna. At other times we have *Avatatars* and *Avatatars*. The present stanza and the preceding stanza refer to these two facts.

3. The important thing to remember is that in both cases the cause is His grace and His incarnation is not like our birth which is कर्मजन (due to the power of *Karma*.)

4. Incarnations take place more than once in the same yuga when the conditions require the Lord's incarnation

5. Sri Madhvacharya well refers to a scriptural passage which says:

पूर्वोऽयमस्यात्र न किञ्चिदाप्यं तथापि सर्वाः कुर्वते प्रवृत्तिः ।

6. Such punishing of the wicked also is for their good and out of love and grace. The निग्रह (punishment) is really *Anugraha* (grace). It is well said लालने ताडने मातृवर्धकत्वं हि दयार्थमेकं । तद्वदेन महेशस्य नियन्तृमुखा-दोपयोः ॥

जन्म कर्म च मे विध्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ १ ॥

He who thus truly knows my divine birth and action, does not on leaving the body attain birth again but attains Me, O Arjuna.

NOTES

1 He who knows and realises the Lord truly attains Him

2 तत्त्वतः तच्च — स्वभाव (nature)

धीतरागभयक्रोधा मम्मया मामुपाश्रिताः ।
यद्वो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

Freed from attachment, fear and anger realising oneness with me, taking refuge in Me, —many persons, purified by the austerity of wisdom, have attained My being.

NOTES

1. Knowledge is the true and effective liberator The Lord says न हि ज्ञानेन तदहं पवित्रमिह विद्यते ।

2 परम त्व is thus defined मन्वशब्देन्द्रियाणां च द्वैक्याम्
तत् It is the steady direction of the mind and the senses towards Him

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

In whatever way men approach me, even

so do I come to them O Partha, from all directions, men tread the path that leads to me

NOTES

1 The fruit is proportioned to the desire and the endeavour Those who desire fruits lower than Moksha get them He gives jnana to the Mumukshu He gives Moksha to those who yearn for liberation and practise perfect renunciation as stated in the last verse The Lord says later on

चतुर्विधा भजन्ते मा जना सुकृतिनोऽर्जुन ।

धार्तरेयि विहासुरार्थांश्च ज्ञानी च भवतर्पणम् ॥

2 Sri Nilakantha well says that he who loves or hates man who is God's reflection loves or hates God and gets fitting fruit This does not mean God's kindness or unkindness but such is His law which is also Love He says ततश्च यदि बभूवे प्राणि जाते यथा यः प्रीतिं द्वेष वा कुर्याति तास्मै प्रतिबिम्बभूतेऽहमपि प्रीतिं च द्वेष च करामि । विष्णुपूजार्थिभूतौ प्रतिविम्ब एव सक्रमताऽतो न मन वैषम्यमैर्गृह्ये स्यात् । तस्मात्सूत्रयोऽर्थिना सर्वस्य कल्याणायैव इति तत्परिणामात् भावः ।

3 A passage in the Agneya Purana says

अन्यदेवतपूजापि न स्मिन्मन्त्रे समर्पिताः ।

स्वर्गादिफलददा स्यान्मन्त्राश्च त मजेद्धरिम् ॥

4 Hence the Lord has no preferences The

fruit is proportioned to the desire and the endeavour.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मातुपे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

Those who desire the fulfilment and success of actions worship the gods, because the successful fruition of actions is quickly attained in the world of men.

NOTES:

1. The Lord says that all do not realise the supreme Lord because desirous of quick fruitions of actions men seek the grace of various deities by worship. They are unable to rise to the heights of *Nishkama Karma* and *Bhakti*. But even they tread His path, because such worship will generate eventually *Nishkama Karma* and *Bhakti* and lead to the attainment of the Supreme.

2. The Lord says later on:

येऽप्यन्वदेवतामक्षा यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव क्रीन्ते य भजन्त्वविधिपूर्वकम् ॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्वद्भक्तारमव्ययम् ॥ १३ ॥

The fourfold caste division was created by me

through differentiations of Guna and Karma (quality and action) Though I am the creator of it, know that I am the eternal non doer and witness

NOTES

1 The Lord explains why it is that men take to diverse forms of search and worship It is owing to their potential deeds and desires that have led to their birth They follow My path as their birth into the various castes is due to My direction It is on earth that men do work as the result of potential deeds and desires and attain to the lower or the higher fructions according to their faith and ends
your

2 चातुर्वर्ण्यं has been defined as चतुर्णां वर्णानां कृतं चातुर्वर्ण्यम् ।

3 Diverseness of desires and deeds is due to diverseness of initial endowment of potential desires and deeds Sri Madhusoodana says शरीरारभकगुणवैभवादेव न सर्वे समानस्वभावाः — But all tend eventually towards His path and all fulfil their being by work and worship

4 Nilakantha says that the Lord's view is that He has created the world of men conformably to deeds and desires and as all the devatas are His

children, worship to these also pleaseth Him
 यतयादुर्बन्धं गुणकर्ममया सृष्ट ततोऽन्यदेवतानामपि महुत्पदात्प्रीत्या
 विदुरिव तदश्रेया ममैव तृप्तिरस्तीत्यर्थः ।

5 गुणकर्मविभागश्च — Divergence of qualities and deeds are the cause and the effect of births. These are the result of creation and not subject to human alterations. But this does not mean any disparagement or inequality. Certain qualities and deeds are common to all (सामान्यकर्म), others are differentiated according to birth (विशेषकर्म) in the doing of the actions enjoined on each caste and मन्त्रि which are common to all bring the same blessed fruits to all. Divergence of actions does not mean divergence of hearts. The caste system is perfectly compatible with peace, love, and democratic equality and is, in fact, the only secure basis of these.

न मा कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
 इति मां योऽभिजानाति कर्मभिर्न स बद्धयते ॥ १४ ॥

He who knows that actions do not bind me and that I have no desire for the fruits of action is himself not bound by its actions.

NOTES

- 1 The Lord says that his action not being due to desire but being due to grace and mercy

do not fetter him with the bonds of reincarnation and birth. He is always Perfect and Free
 आत्मकामस्य का ष्ट्वा

2 He who realises God like this is himself freed from the fetters of birth—because in him also the drivings of desire and the false sense of कर्तृत्व (agency) cease to be

3 The Ishopanishad says well

कृपेनैवैह कर्माणि विजिघ्रियेच्छत सदा ।

एव त्वाव नान्यथेतोऽस्त न कर्म लिप्यत नरे ॥

4 Naradiya Purana says

कर्तापि भगवान्विष्णुरकर्तेति च कथ्यते ।

तस्य कृता यतो नान्य सतन्त्रत्वान्महारसन ॥

5 God's actions are due to grace and mercy and not to desire and passion

भकाक्षत्रपि दवाऽसौ नच्छत लोकवत्पर ।

न ह्यमहस्तस्य विष्णोर्ज्ञान कामो हि तस्य तु ॥

6 Realising Him and His *Leelas* results in our attaining similar freedom from the bondage of actions

ज्ञात्वा तमेन मनसा हृदा च भूयो न शृतुमुपयाति विद्वान् ।

एव ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्तव पूर्वैः पूर्वतर कृतम् ॥ १५ ॥

Knowing thus, action was performed by the ancient seekers after liberation. Do thou, therefore, perform action, as did our forefathers in the olden time.

NOTES

1 If we have not yet realised Truth we must do our duty for the attainment of purity and vision. If we have realised it we must do duty for the sake of the proper guidance of the world. Sri Sankaracharya says वयनात्महस्त्य तदात्मशुद्ध्यर्थं तत्पत्रिय-
लोहप्रहार्यम् ।

2 That the path has been trodden by the ancient seekers and seers is a proof of its being the right path.

A beautiful stanza in the Bhagavata says

एष एव हि लोकेना शिवः पयाः सनातनः ।
य एवं चानुसृतस्तु भवेत्प्रमाणं जनार्दन ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तच्छे कर्म प्रवक्ष्यामि यस्मात्त्वा मोक्षयेऽशुभात् ॥ १६ ॥

Even sages are bewildered as to what is action and what is non action. I shall therefore declare to you what is action, by knowing which you shall be freed from the bondage of inauspiciousness (i.e., samsara or birth and death)

NOTES:

1. The Lord emphasised in the previous verse the fact that the auspicious path of Dharma was that trodden by the ancient seekers after liberation. Why did the Lord emphasize in this? Was there any difficulty in knowing the path? Yes, says the Lord, it is difficult to know the true path. I shall reveal it to you.

2. Further, what is required is not a blind following of the path trodden by the ancient seekers, but an intelligent following of it. भाव-
इयन्नेऽपि न कर्मणो गतानुगतिकतयानुष्ठानं कर्तव्यम् । किं तु “मात्रा
कर्मणि कुर्वीत” इति वचनात् कर्मोचितं किञ्चिद्विशेषं ज्ञापयितुमुपो-
दादयति (Sridhara).

3. Sri Ramanujacharya says that अकर्म means the nature of the soul, अकर्मणि कर्तुरात्मनो यथा-
त्मज्ञानमुच्यते ।

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गह्वरं कर्मणो गतिः ॥ १७ ॥

One must know the nature of the enjoined action; one must know also the nature of what is the prohibited action; and one must further know the nature of non-action. Mysterious is the true nature of action.

NOTES

1 Doing enjoined actions and refraining from prohibited actions and realising the detached nature of the soul—must be, intelligent acts and not acts blindly done

2 The Chhandogya Upanishad says यद्व विद्य वा करोति धदयोपनिषदा तद्व भावित्तु भवति ।

3 The Lord means to lay down here the true nature of *Pravritti* and *Nivritti*

4 Sri Ramanujacharya takes भकर्म to mean शान and विकर्म to mean विविधकर्म i.e., निखनैमित्तिककाम्य कर्माणि ।

5 Sri Madhva interprets कर्मण as— कर्म न (i.e., Karma is from God) So also विकर्म and भकर्म are from God They flow from a Divine cause and hence the difficulty to fathom them

अज्ञात्वा भगवान् कस्व कर्माकर्मविकर्मकम् ।

दर्शनं यति हि श्रुते कृतो मुक्तिश्च तद्विदा ॥

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्कर्मकृत् ॥ १८ ॥

He who sees non-action in action and action in non-action is the wise one among men; he is the yogi and he is the full performer of action

NOTES

1 This verse is the solution of the problem stated in the previous stanza. It reads like a riddle but its meaning is clear.

We must realise that though apparently there is doing, man is not essentially a doer. Just as when a ship moves the trees on the land seem to move but do not really move, so we must overcome the illusion of doing by the realisation of the reality of the non-doing. Similarly we must realise that non-doing which has no outward manifestations is really a potent effort by way of inhibition. The strenuousness of renunciation is at least as great as the strenuousness of work.

2 It is the sense of being an actor that brings about the aspect of action. It is only then that there is the clinging of fruits to us. When the former goes, action becomes godlike and there is no bondage. Only then do we realise the freedom which is the true end of action.

3 If a man merely remains quiet, thinking that non-doing is a source of pleasure, this is only the illusion of false inaction and not the reality of the true inaction.

4 There are times when *akarma* (inaction) becomes a sin, e.g., when a refugee comes for refuge

and we do not protect him एवमीदानीन्यपकर्माणि वाकस्या-
परिप्रायामत्वादिकर्मणि पर्यवस्यति ।

5 Even karma becomes *akarma* (inaction) if there is no *śraddhā* faith and *Vikarma* if there is *śam* ostentation)

अभक्षया हुत इत तपस्यते कृत न यत् ।

असद्विरुध्यते पार्थ न च तत्रेष्ट नो इह ॥

आचारि कर्माणिममकाराणि भय प्रयच्छन्त्यन्यथाकृतानि ।

मानाभिहोत्रमुत मानमौन मानेनाधीतमुत मानयश्च ॥

6 Śridhara points out that the non-doing of an enjoined act is like the doing of a prohibited act in the production of evil consequences अकर्मणि चा-
विहितकरणे कर्म य पश्येत्तस्य प्रत्यवायोत्पादकत्वेन बन्धहेतुत्वात् ।
Nilakantha also says विहितकरणे प्रतिषिद्धकरणे च कर्म-
हिरेव भवेत् । अकर्मतो विध्यत्कर्म ब्रह्मरूपया कुर्यात् न स्वकर्माणि
दादयद्वया कुर्यादित्यर्थः ।

7 The true non action is when through action, action falls off and the soul attains प्राप्तिं तिष्ठति ।
न कर्माणि स्वयंतो गो कर्मभिस्त्यज्यते ह्यगौ ।

8 Another philosophic meaning of this stanza is given by Madhusoodana He who sees *Akarma* (Brahma) in *karma jnana rupa* (action of the form of jnana), and who sees *karma* (the whole cosmos) in *Akarma* the subject, is the truly wise man

9 Sri Madhvacharya gives us another aspect. He says that we must see *akarma* (that we are not the real doers and that god is the real agent) in *karma* and that we must see *karma* (god's ever watchful protective work) even in *akar na* (our inaction and sleep). Karma according to this great teacher means here *jiva* and *akarma* means god कर्मणि क्रियमाणं शक्तिं अकर्म यः पश्येद्विष्णोरेव कर्म नाह विप्रशतिविम्ब किञ्चित्करामोति ।

10 Sri Ramanujacharya says that *akarma* is *jnana* that *karmayoga* and *jnanayoga* (in the sense of the realisation of the nature of the *jiva* आत्मवायात्म्य ज्ञान) are interdependent and interconnected that the proper doing of *karma* is when we know the real nature of the soul and that the realisation of the nature of the soul is an internal *karma*.

11 The idea contained in this verse is thus stated in *Srimad Bhagavata*

यथा प्रसरित्कण्डूनां प्राम्पत्यीव बभूवन्तरम् ।

चित्ते कर्तेरि तत्रा वा कर्तृबाहुविया स्मृत ॥

12 The commentaries contain mutually destructive criticisms in regard to the meanings and aspects indicated above. I strongly deprecate the revival of such controversies because when we adopt the method—which I beg leave to adopt and to suggest as the right method—of a compositeness of out

look in which all angles of vision have a place in the fulness of realisation, all concordant notes have a place and have each its due place.

13 Janaka and Suka are our highest examples
■ illustrate the meaning of this great verse

यस्य सर्वे समारम्भाः कामसकल्पवर्जिताः ।
शान्तिदग्धकर्मणं तमाहुः पण्डित बुधाः ॥ १९ ॥

The wise men call him a man of realisation whose undertakings are all free from desire and egotism and whose actions are burnt up by the fire of wisdom.

NOTES

1 Sankalpa (egotism) is the cause of *kama* (desire)

2 The wise man's work will be due to his desire of helping the world's evolution (*lokasangraha*) or the bare maintenance of his body (*जीवनमात्रार्थ*).

3 The scripture says

यदा सर्वे प्रमुच्यन्ते श्रमा येऽस्य इति स्थिता ।
अथ मर्त्योऽमृतो भवत्यत्र भग्नं समस्तुते ॥

4 The conquest of the bondage of *karma* is thus described in the following *sutra*

तदधिगम उत्तरपूर्वाण्योरखेयविनाशः तद्यपदस्य च ।

5 Sri Ramanuja thus beautifully describes
tanhātpa प्रकृया तदुपैश्वर्यात्मानमेकाकृत्यानुसंधानं सङ्गतम् ।

स्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति स ॥ २० ॥

Having abandoned clinging to the fruits of actions, full of eternal contentment and not dependent on anything else,—though engaged in doing action, he does not do anything

NOTES

1 He does his work to help the world or to prevent censure by the pure. He is contented and self dependent.

2 When work blossoms into worship and worship fructifies into realisation, the bondage of work ceases.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शरीरं केवलं कर्म कुर्वन्नाप्नोति किञ्चिदपम् ॥ २१ ॥

Without desireful expectation controlling the mind and the body and the senses, having relinquished all acquisitiveness, doing only such acts as are necessary to maintain the body, he does not commit any sin.

NOTES

1 मनः, बुद्धि, चित्त, and अहंकार are aspects of mind. They are reason, determinative faculty, memory and egoism.

2. In the case of ascetics various abstentions are enjoined

मधु मांसं च मर्चं च ताम्बूल तैलमौषधम् ।

सात्वयान्यष्टौ यतेद्भोग्यता कान्ता च क्षयनम् ॥

यदृच्छालाभस्तनुषो ब्रह्मातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्यापि न निबध्यते ॥ २२ ॥

Content with what is got without effort, unfettered by the pairs of opposites, free from envy and hate, even-minded in attainment and non-attainment—he, though doing actions, is not bound thereby

NOTES

1 The same idea is conveyed in the verse
अथाहितमसकृत्तमुपपन्नं यदृच्छया ।

2 Ascetics should have the minimum of possessions

कौपीनमुगलं वासं कम्प्यां शीतनिवारिणीम् ।

पादुके चापि गृहीयात्कुर्यान्नान्यस्य समम् ॥

3 These verses give us the key to that power of transmutation by which actions lose their ironness of binding power and become the gold of bliss

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यथायाचरत् कर्म समग्रं प्रविलीयते ॥ २३ ॥

In the case of him from whom attachment has gone, who is liberated, whose mind is centred steadfastly in wisdom and who does work in a spirit of sacrificial offering to God, all action dissolves away

NOTES

1 The same idea is expressed in this verse also These verses teach us the mystic secret of making actions the means of liberation

2 It is well said

न्यादानतपनस्तपनज्ञाननिष्ठोऽतिशयप्रिय ।
धादङ्गस्यस्यवादी च गृहस्थोऽपि विमुच्यते ॥

प्रक्षारणं ब्रह्म हविर्ब्रह्माग्नी ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

The means of oblation is Brahman, the clarified butter offered is Brahman, the offering is by the priest who is Brahman in the fire which is

Brahman; the place of attainment is Brahman through the realisation of action as Brahman

NOTES

1 In the case of the wise who work for loka-sangraha, the realisation of God in everything is full and perfect, and in their case *larma* is really *alarma*. This is what is called *यथाकतुन्याय* (the motive determines the fruit)

2 In him there will be no distinctions of desires or expectations, and no ideas of *कियर*, *कारक* and *फल*. Such is *छानयज्ञ*

3 The Vartakakara says well

कारकम्यवहार हि शुद्ध वस्तु न वीक्ष्यते ।
शुद्धे वस्तुनि सिद्धं च कारकम्याश्रयि कृतम् ॥

4 Sri Ramanuja, consistently with his philosophy, explains the underlying idea thus *प्रज्ञातम-
ज्ञतया प्रज्ञाभूतमात्मस्वरूपं गन्तव्यम् । मुमुक्षुणा किंचिदपि कर्म परम-
मात्मकमेवेत्यनुष्ठानं यत्कृतया ज्ञानाकारं साक्षादात्म्यावलोकनसाधनं
ज्ञाननिष्ठाभ्यवधानेनेत्यर्थः ।*

■ Sri Madhva appropriately quotes the following verse from Padma Purana

त्वद्धीनं यत् सर्वमतं सर्वो भवानिति ।

■ The difference between the school of thought which says *तत्त्वज्ञ* and that which says

तदर्धं is in relation to what the former calls the पराकृष्टा. So far as the negation of egoism and the affirmation of bliss through realisation of God are concerned, both agree. In the present verse it is the latter aspect that is stressed and we should not bring in discussions about the former.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नायपरे यज्ञं यज्ञेनैव कजुहति ॥ २५ ॥

Some yogis perform sacrifices to the Devas (gods), others offer the self as sacrifice by the self alone in the fire of Brahman.

NOTES

1. The former half refers to the performance of Darsapoornamasa, Jyotishtoma, and other sacrifices. The latter refers to the realisation of the identity of soul and God through meditation. Sri Sankara says

सोपाधिकस्यात्मनो निष्पादिवेन परमहस्वस्तेष्वेव यदर्धं स तसि-
न्द्रीम ॥ ऊर्ध्वन्ति ब्रह्मात्मैकत्वदर्शननिष्ठा इत्यर्थः ।

धोत्रादीनीन्द्रियाण्यन्ये सयमाग्निषु जुहति ।

शब्दादीन्यपयान-ये इन्द्रियाणिषु जुहति ॥ २६ ॥

Some offer as sacrifice the ears and other senses in the fires of self control. Others offer sound and other sense-objects in the fires of the senses.

NOTES

1 सदाशिव धारणा, ध्यान, and समाधि. The Homa stated in the first half of the verse is perfecting प्रसाहार into धारणा, ध्यान and समाधि

2 The *Homa* (oblation) stated in the second half of the verse is the sensing of permitted things by excluding forbidden things Sri Sankara says
आनादिभिरावद्व्यग्रहणं होमो मन्यन्ते ।

3 These are the gradations of self control resorted to so that we may become experts in self-control which alone leads to the bliss of self-realisation

4 That different forms of self control lead to different attainments is thus stated in the *Yogasutras* भुवनक्षणं सर्वं समानन्दम् आराभ्युत्थानं कण्ठकूपे क्षुति-पावनिवृत्तिः । If the ear is self controlled in the *Anahata Dhvani*, *Dasanadas* (10 sounds) are heard

सर्वाणामिन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नी जुहति ज्ञानदीपिते ॥ २७ ॥

Some offer all the actions of the senses and of the vital energy as oblation in the fire of the yoga of self control, kindled and illumined by wisdom

NOTES

1 The five *janendriyas* the five *karmendriyas* and the five vital energies and *Manas* and *Buddhi*

form the Langa Sarira. The homo of this in Nirodha Samadhi means the absorption of it in the Atman

॥ Sri Ramanuja says मनस इन्द्रियप्रवणतानिवारणे प्रयतन्त इत्यर्थः ।

द्रव्ययशस्तपोयज्ञा योगयशस्तथापरे ।

स्वाध्यायज्ञानयशश्च यतयः सशिनवताः ॥ २८ ॥

Some perform the sacrifice of wealth, some perform the sacrifice of austerity, others perform the austerity of Yoga, others perform the sacrifice of Vedic study, yet others perform the sacrifice of the investigation of the meaning of the Veda, others are practiced strivers who have perfected and fulfilled vows

NOTES

1 द्रव्ययज्ञा —Those philanthropists who sink tanks wells, etc., and form flower gardens etc These acts of philanthropy come under दत्त and पूर्य

वाष्पीकृतटाकादिदेवतायतनानि च ।

अन्नप्रदानमाराम पूर्यमित्यभिधीयते ॥

शरणागतसर्वत्राण भूतानां चाप्यहिंसनम् ।

वाहिरेदि च यज्ञान दत्तमित्यभिधीयते ॥

Sri Ramanuja says द्रव्ययज्ञाः न्यायतो हव्याभ्युपादान

देवताधने प्रयतन्ते । (They got wealth by proper means and use it to worship God)

2 तपोयुग्मः—Chapter XVII verses 14 to 16 describe the tapas of body, speech and mind

3 बोधयज्ञः—This refers to the *tehtanga Yoga*

4 व्रतितमता —Refers to what are called *Mahavratas* in the *Yoga Shashtra*. The five *yamas* are *Ahimsa*, *satiya*, *asteya*, *brahmacharya*, and *aparigraha*. If these are practised at all times, in all places, and under all conditions they are called *Mahavratas* ते जातिदेशकालधर्मवानवच्छिन्ना सार्वभौमा महाव्रतम् । Only in this way can *Kama*, *Krodha*, *Lobha*, and *Moha* be triumphantly and finally overcome. Sri Madhusoodana says
तत्राहिंसया क्षमया क्रोधस्य, प्रज्ञाचर्येण बहुविचारेण कामस्य, अस्तेया-
परिग्रहकृतेन संतोषेण लोभस्य, सर्वेण यथार्थज्ञानरूपेण विवेकेन मो-
हस्य, तन्मूलानां सर्वेषां निवृत्तिरिति दृष्टव्यम् ।

अयाने जुहति प्राणं प्राणोऽयानं तथाऽपरे ।

प्राणापानगती रुद्धा प्राणायामपरायणा ॥ २९ ॥

Others offer as sacrifice the outgoing breath in the incoming breath and the incoming breath in the outgoing breath, thus stopping the courses of the intaken and outgoing breaths and devoted to the performance of *Pranayama*.

NOTES

1. This stanza refers to पूरक, रेचक, and कृभक

■ Patanjali says in Yoga sutras

तस्मिन्सर्वविधावप्रभासयोगोतेविच्छेदलक्षण. प्राणाशम. ।

3 The spiritual science of Pranayama is dealt with at greater length in Chapter VI of the Gita

4 Pranayama enables the yogi to regulate and control and restrain the flow of vital energy, leads to concentration of mind, and results in prolongation of life. The transference of breathing from the realm of involuntary action to the realm of voluntary action is one of the most powerful means of enabling the mind to gain in steadiness and vision and power. It leads to enfranchisement from desire and the self-direction of the mind towards God

अपरे नियताहाराः प्राणाभ्यासेषु जुहति ।

सर्वेऽप्येते यज्ञयिदो यज्ञक्षपितकल्मषा. ॥ ३० ॥

Others who take food in measure perform the sacrifice of Pranas in Pranas. All these are knowers of sacrifice and are men whose sins have been destroyed by sacrifice.

NOTES

1 नियताहार.—In Chapter VI of the Gita the Lord says that measure in food and sleep and work

and rest is essential to Yoga (See verse 16, 17) It is further said

ह्रीं नासां पूरयद्भेस्तायनैक प्रपूरयेत् ।

मास्तस्य प्रचारार्थं चतुर्थमवशषयेत् ॥

2 प्राणान्प्राणेषु लुङ्गति—Sri Sanharacharya says that the transmutation of uncontrolled breath into controlled breath is itself described here as a *homa* or sacrifice

1 Nisakanta says that the above words refer to the *lay* of the senses in the mind (*manas*), of the *in it* in the *chitta* and of the *chitta* in the *ahankara*

4 Madhusoodana says that the above refers to a fourth Pranayama or *केवल कुम्भक* : i.e., the attainment of suspended breath and *Samadhi* without going through *रवक* or *पूरक*—in which all the *Indriyas* are controlled and are in a condition of *सय*

5 Bṛidhara quotes in this connection two beautiful verses

सकारेण बहिर्वाति हकारेण विस्तृतुन ।

प्राणस्तत्र स एवाह इह इत्यनुचिन्तयेत् ॥

यथा यथा सदाभ्यासा-मनस स्थिरता भवेत् ।

वायुवाक्कानदृष्टीणां स्थिरता च तथा तथा ॥

6 The Sṛuti declares

नच्छेद्वाय्वनसो प्राणस्तथच्छेज्जान आत्मनि ॥

7 Sri Madhavacharya quotes the following verse

यदस्यान्याशन तेन प्राणा प्राण्यु वै हुता ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नाय लोकोऽस्त्ययज्ञस्य कुतोऽन्य. कुरुसत्तम ॥३१॥

Those who partake of the ambrosial food which forms the sacrificial remains attain the Eternal Brahman. Even this world is not for the non performer of *yajna*, how then the other, O best of the Kuru line?

NOTES

1 The above said sacrifices lead to God through purity of mind (*chitta suddhi*.)

2 Neelakanta thinks that the *yajnas* refer to the daily five *yajnas* (दिव्यपिबिभृतातिविबुध)

3 अयं लोक — Sri Ramanujacharya well explains this as meaning this Prakrita loka with Dharma, Artha and Kama. The परलोक is Moksha. नाय लोक न प्राकृतलोक प्राकृतलोकस्येव हि धर्मोर्वैद्यनास्य पुनर्पार्थ न विद्यति कुत इतोऽन्य मोक्षस्यः पुराणम् । परमपुराणं तत्र मोक्षस्य प्रभुत्वत्वादितरपुण्यार्पोऽयं लोक इति निर्दिश्यत — इति प्राकृतः ।

एवं बहुविधा यथा वितता ब्रह्मणो मुने ।
कर्मजान्पिबि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

Thus sacrifices of various forms are elaborated in the Vedas. Know that all of them are the effects of action (physical, verbal, and mental). Knowing this, thou shalt attain liberation.

NOTES

1. Sacrifices are thus the means and not the end or the goal. The Atman is Eternal Peace and Love and Joy. They lead to a realisation of the true nature of the Atman through Sattvajnana. अवतो यय पुण्य अवतो न हि सन्ने (Srut.)

2. In the Paishacha Bhashya by Hanuman it is well said एते यज्ञा परमात्मन प्रसावतामनभूता ।

श्रेयान्प्रन्यमयाद्यज्ञान्वितयज्ञः परतप ।
सर्वं कर्मानिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

O Parantapa, the sacrifice taking the form of wisdom is more auspicious than sacrifice of wealth and other material things. All action in its entirety, O Partha, attains its fulfilment and consummation in wisdom.

NOTES

1 Karmas lead to fruits wisdom is not causal but only revelatory

2 Sri Ramanujacharya thinks that in this verse the Juana element in Karma Yoga is shown to be higher than the mere Karma element in it

■ True work is that which leads to worship and wisdom

तद्विद्धि प्रणिपानेन परिप्रश्नेन सेवया ।

उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

Know thou, this by prostrating thyself and by frequent questions and by service. The wise who have realised the Truth will then impart wisdom to you

NOTES

1 Reverence, interrogation and service—all are required in the pupil. In the teacher wisdom and realisation are required. Else instruction has no fruitfulness. उपदानाद्भवेत्कार्यं नान्येति हि इत्येतत् ॥

2 The pupil must interrogate about spiritual matters. The whole framework of the *Kenopanishad* shows thus. A beautiful Stanza says

कथं बन्धं कथं मोक्षं कस्य क्व विमुच्यते ।

विद्याविद्ये कथं भूते कोऽहं इत्यभिदं च किम् ॥

3. The Sruti says तदिदं नार्थं च गुरुमेवाभिगच्छेत्सामि-
त्यादि श्रोत्रिय वदन्निष्ठ ।

4 The quickening of truth in us can be
caused only by soul acting on soul

यज्ज्ञात्वा न पुनर्मोहमेव यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

Having known that, you will not, O Pandava,
again have any delusion is now By knowing
that, you shall realise the entirety of creation in
the Atman and then in Me

NOTES

1 This shows that only through the discipli-
nes of wisdom can we attain self-realisation and
God-realisation Sri Sankaracharya says that this
means self-realisation as identical with God Sri
Ramanujacharya says that it means the realisation
of the true nature of all souls and their similarity
to God Identity is emphasised by the former, and
equality by the latter Sri Ramanuja says that Jivas
have ज्ञानाकारतया साम्य and अण्वत्स्वरूपसाम्य Sri Sankara
says that the verse refers to ज्ञानवशरेक्यम् ।

अपि चेदसि पापेभ्य सर्वेभ्य पापकृत्तमः ।

सर्वं ज्ञानप्लवनैव च जिन सतरिप्यासि ॥ ३६ ॥

Even if you are the most sinful of all sinners, you can cross all sin with the raft of wisdom.

NOTES .

1. *Papa* (sin) includes all karmic bondage—the bondage of *Dharma* and *Adharma*. Sri Sankara-charya says पमोऽपीह मुमुक्षोः पापमुच्यते ।

2. Wisdom is the supreme purifier and burns up all Karmic taint

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
कामाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

As the well lighted fire reduces all wood to ashes, even so does the fire of wisdom reduce all actions to ashes.

NOTES

1. *Jnana* burns up all *Sanchita* (accumulated and *Agami* (future) *karmas* . *Prarabdha* (that fragment of our *karmic* sum total which has begun to bear fruit) alone must be worked out. The *Brahma-sutras* say

तदधिगम उत्तरापूर्वाध्वोरन्धेष्विनाशो वक्ष्यतेऽहम् ।
इतरस्याप्येवमन्धेषः पाते तु । भोगेन स्तितरे क्षययित्वा संपद्यते ।

2. The *Bruta* says

तस्य वाक्यदेव विर यावद्य विषोक्त्येऽयं संपद्यते ।

मिचते इदमग्रन्थिदिउचन्ते सर्ववशया ।
 क्षीयन्ते नास्म कर्मणि तस्मिन्हे परावरे ॥
 तद्यथा पुष्करपद्मञ्च आपो न हिलभ्यन्त
 एवमेवदिदि पाप कर्म न हिलभ्यते ।
 तद्यथेदीकातुल्यममौ प्रोत प्रद्युत
 एव हास्य सर्वे पाप्मान प्रद्युन्ते ॥

4 There are also *a bhikari purushas* who are the result of *upasanas* are, though of attained wisdom, bound by the Eternal Will to the fulfilment and discharge of certain cosmic offices and functions "यावदधिकारमवशिष्यतिरग्रधिकारिकाणा" (say the *Brahma Sutras*)

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
 तत्त्वय योगसत्त्वः कालेनात्मनि विन्दति ॥

Verily there is in this world nothing equal to wisdom as a purifier. Therefore in due time he who is perfected in Yoga realises and attains It in the self

NOTES

1 By karma alone karma cannot be overcome.
 कर्मणा कर्मनिर्हारे वैवाक्यन्तिक दृश्यते ।

Yogasamsiddha means perfected through karma yoga and samadhi yoga (Sri Sankaracharya) Sri Ramanujacharya thinks that it means karma yoga.

धृदायोल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परं शान्तिमचिरेणाधिगच्छति ॥३९॥

The man who is full of faith, who is devoted to it, and who is of controlled senses attains wisdom, and having attained wisdom, he will attain soon the supreme peace

NOTES

1 अचिरेण is soon This means 'at the end of Prarabdhakarma' (action which has begun to bear fruit)

2 As a light dispels darkness of its own power and not with other aid, so doth wisdom dispel karmic bondage

3 Faith is essential अतीत्यशेषकम्बु

4 Wisdom alone effects liberation The Sruti says

ब्रह्मविदाप्नोति परं ।

ज्ञात्वा देवं मुच्यते सर्वपापैः ।

ज्ञात्वा शिवं शान्तिमत्यन्तमेति ।

तमेव विदित्वा तिमृत्युमति ।

य एतद्विदुरमृतास्ते भवन्ति ।

अश्रद्धाश्रद्धाधानश्च संशयात्मा विनश्यति ।

नाय लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

The ignorant man, the man who has not faith, and the man who is full of doubt each of the ॥ goes to destruction, neither this world nor the next nor joy comes to the man of doubt

NOTES

1 The ignorant man can be easily saved, the man of unfaith can be saved with some difficulty, but the man of hopeless perversity of doubt is very difficult to save. Neelakantha says well अहं दुष्टेन । वाक्येति कथम् । अश्रद्धां यत्नेन, सशयत्वा त्वसाध्य एव ।

2 The doubting man is the agnostic. He is generally a cynic, a misanthrope and a sufferer rolled into one. He is a universal and unhesitating hesitator. He will not trust even his friends and hence will not get the blessings of this world. He will not trust Scripture and will not hence get the blessings of the other world. He will not trust even his food and will lose all pleasure. The man of ignorance and the man of unfaith will at least have this world and its pleasures though not the other world.

3 Thus while he cannot get even धनोदेकाद, what chance is there of his attaining Moksha?

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नशयम् ।

आत्मवन्त न कर्माणि निब्रजन्ति वनजय ॥ ४१ ॥

O Dhananjaya, actions do not bind him who has attained renunciation of work through Yoga, who has destroyed doubt through wisdom, and who is ever vigilant

NOTES

1 योगधन्यसकर्म—Who has come out of the bondage of Karma by making work a love offering to God realising the Truth about eternal and non-eternal things

2 There is nothing higher than Self-Realisation The *Śruti* says आत्मसाक्षात् परं विद्यते ।

तस्माद्ब्रह्मसमूह इत्येव ज्ञानासिनात्मनः ।

छिद्यैन सशय योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

Therefore, cleaving asunder with the sword of wisdom the doubt born of ignorance and seated in the heart, be established in Yoga Arise O Bharata

NOTES

1 The simile is a military simile It is addressed to a warrior The clarion call to him at the end is, arise and march O Soldier of God, under His Divine command

2 Arise—Arise and take up thy duty in the true *Karma-yogi's* spirit Thy present duty is to fight.

GENERAL CONCLUDING REMARKS.

1. The fourth chapter of the Gita is called *ज्ञानकर्मसंन्यासयोग*. In it the Lord tells us the secret of *arataras*, the innermost truths of Karma yoga, the various forms of Karma yoga, the need for knowledge, faith, and self control, and the supreme power of *jnana* (wisdom). Yamunacharya's *Gitarthasangraha* says well

प्रसङ्गात्स्वस्यभाषोक्तिं कर्मणोऽकर्मताऽस्य च ।
भेदाज्ञानस्य माहात्म्यं चतुर्थोऽध्याय उच्यते ॥

2 Sri Madhusoodana says
स्वस्वानीकत्ववाधेन मक्तिभ्रदे दृढीकृते ।
धीदेतु कर्मनिष्ठा च इतिबोधसहता ॥

Thus ends the Chapter
KARMA BRAHMAPRAYA YOGA

CHAPTER V

Karma Sannyasa Yoga.

PRELIMINARY OBSERVATIONS

1 As the Lord has taught both Karma Yoga and Karma Sannyasa Arjuna asks which is the better of the two and with that question the fifth chapter begins

2 Till now Karma yoga was taught and explained The Lord is going to show that it is the best means of spiritual realisation Till renunciation is attained in full work must be done in the spirit of the true *Karma yoga* When the spirit of renunciation comes to steady and perfect it a man may give up works and devote all time to *Sama dhi yoga* We must not prematurely take up the latter or waver between the two Madhusoodana says

तस्मादादौ भगवदपण्युज्या नन्व्यामकर्मानुष्ठानादन्त करणशुद्धौ तत्रैवे
वैराग्येण विविदिषाया हृदाया सर्वकर्मसन्वासा श्रवणमननादिरूपवदान्त
वाक्यविचारान् कर्तव्यं ज्ञात भगवता मतम् ।

3 A beautiful stanza says

कपावपच्छि कर्मभ्या ज्ञान तु परमा गति ।

कपावे कर्मणि एकं तत्ता ज्ञानं प्रवर्तत ॥

The Vartakabara says

प्रत्याग्यादृषाद्विषयं वदानुवचनादयम् ।
प्रमावाप्ये तु तस्यावधीप्स-तीति सुतयत्नात् ॥

The Sruti says about renunciation —

नम्रचर्ये समाप्य गृहा भवद्रहादनी भूत्वा प्रव्रजयाद वतरया प्र
मचर्यादिव प्रव्रजद्रहादा मनाद्वा यदहरव विरजतदहरव प्रयजत् ।

4 Sri Ramanujacharya develops his doctrine thus. In the 3rd chapter Karma yoga was taught. In the 1th chapter the superiority of the jnana element in Karma yoga was stressed. In this chapter the importance of jnanaishtha in Karma yoga for leading to a realisation of the true nature of the jiva (as apart from God) is shown. He says चतुर्थेऽध्याये कर्मयोगस्य ज्ञानाकारतापूर्वकस्वरूपभेदा ज्ञानाश्रय्य च प्रा-
धान्यमुक्तम् । ज्ञानयोगाधिकरिणोऽपि कर्मयोगस्यान्तर्गतज्ञानत्वादप्रमाद-
त्प्राप्तिकरत्वाभिरुपेक्षत्वाच्च ज्यायस्त्व तृतीय एवाप्तम् । इदानीं कर्मयोग-
स्यात्मप्राप्तिसाधनत्वे ज्ञाननिष्ठायाः केप्रथ कर्मयोगात्मनस्तत्कृतत्वादुस-
न्यानप्रकार च प्रातपाद्य तन्मूल ज्ञान च विरोध्यत ।

5 Sri Madhvacharya says that this chapter develops the Karma yoga taught in Chapter III तृतीयाध्यायेनोक्तस्य कर्मयोग प्रवचनलननाध्यायन ।

■ This chapter is called कर्मस-व्यसनाय ।

7 It seems to me that the central truth is that Karma yoga should be performed with an increas-

ing realisation of the Eternal Truth, till at last the realisation remains and work falls off, just as in a tree the blossom shines forth till at last the fruit appears and the blossom is shed न कर्माणि त्यजेयामी कर्मभिस्त्वयते
 श्यो । We must not be carried away by technical differences of doctrine . Making allowance for the verbal differences we must see the real and essential oneness of doctrine and accept it and act on it

अर्जुन उवाच—

सम्यास कर्मणां कृष्ण पुनर्योगं च शंससि ।
 यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Arjuna said

Thou praiseest renunciation of action as well as the performance of action, O Krishna . Tell me decisively which is the more auspicious of the two.

Notes

1 Sri Bankaracharya points out that the choice is ~~is~~ between कर्मयोग and कर्मसम्यास in the case of one who has not attained realisation . In the case of him who has attained realisation there is no scope for Karma as he has attained cosmic consciousness

2 कृष्ण He is so called because he is पापहर्षण, भयदुःखहर्षण, यदानन्दकृत् । (the destroyer of sins and sorrows and the giver of bliss)

यत् कुर्यसि देवस्य नियम्य सकलं जगत् ।
अतो वदन्ति मुनयः कृष्णस्वो ब्रह्मवादिनः ॥

3 It is not necessary or possible to go into the bewildering discussions of doctrine imported into this verse

4 The Lord's expressed doctrine is clear enough. Karma Yoga has the element of Sanyasa or renunciation (अन्तर्गर्भितसंन्यास) which in the course of time will lead to the dropping off of action and the fruitage of realisation. Work with renunciation of the fruits of work is better than renunciation of work—as the former preserves the kernel of renunciation in the shell of work but the latter may lead to the loss of both renunciation and work. But if a man is strong-willed enough to control his mind and use all his time in study and meditation he may do so by all means. If ordinary Ramadutas could not jump across the ocean and had to go by the bridge, we cannot forbid Hanuman from jumping across the ocean. The Brahma Purana says

संन्यासे तु दुरीये वै प्रीतिर्मयं वरीयसी ।
येषामप्राधिकारो न तेषां कर्मेति निश्चयः ॥

5 The choice in this verse is thus between कर्मयोग and निविदिषासंन्यास. The Lord says as already stated

न कर्मणामनारम्भाच्चैकर्म्यं पुरुषोऽप्नुते ।
न च सन्यसनादव सिद्धिं समधिगच्छति ॥

श्रीभगवानुवाच—

स-न्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासारकर्मयोगो विशिष्यते ॥ २ ॥

The Blessed Bhagavan said

Sannyasa (renunciation of action) and Karma Yoga both lead to bliss. But of the two Karma Yoga is better than Karma Sannyasa.

NOTES

1 The Lord has made himself quite clear here and I fail to see how there can be any possible controversy about His meaning. कर्मयोग leads easily through *chittasamlāhi* to *jñāna* and to *Moksha*.

■ Karmayoga has got in its favour सौकर्यं (its being easy), वैप्रिय (its being quick in fructification) and अनपय (its not being dangerous).

श्रेयः स नित्यस-न्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्वन्दो हि महाबाहो सुखं य-धात्ममुच्यते ॥ ३ ॥

He (the Karmayogi) should be known as the *Nitya Sannyasi* (the perpetual renouncer) who does not hate or desire, for he is free from

the *dvandvas* (the pairs of opposites), O mighty armed ! and is easily set free from bondage.

NOTES:

1. The true Karma *Yogi* is better than the unfit or false *Sannyasi*. But the true Karma *Yogi* and the true *Sannyasi* have and reach the same goal. Even as between them the former has an easier and quicker and less dangerous path.

2 The *dvandvas* i.e., heat and cold, joy and pain etc.

संख्ययोगौ पृथग्बालाः प्रवदन्ति न परिहृताः ।
एकमव्यासिधतः सत्यगुणयोर्विन्दते फलम् ॥ ४ ॥

Children, not sages, called *Samkhya* and *Yoga* as separate and diverse. If one is rooted in either, he gets the fruit of both.

NOTES:

1. How can any one have doubts or disputes after such a declaration ? There is एकैक्य (sameness of result).

2. Nilakanta says that this verse dispels the following doubt: In Karma *Sanyasa* there is fear of defection (पातशङ्का) and in Karma *Yoga* there is the burden of work (कर्मभारः). Which is the better of the two ? The Lord says that both have the same fruit.

3 The फल is stated by Sri Ramannjacharya as *Atmaralokana* (realisation of the Self).

यत्सांख्यैः प्राप्यते ज्ञानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

The attainment reached by the *Samkhyas* is reached by the *Yogins* as well. He sees well who sees *Samkhya* and *Yoga* as one

NOTES

1 The same idea is elaborated in this verse

2 Karma Yoga leads to ज्ञाननिष्ठ It has been well said शान्तोऽभ्यासि जन्मानि तेषु नूनं कृत भवेत् ।

सत्कृत्य पुष्पेणैव नान्यथा ब्रह्मणि स्थितिः ॥

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधियच्छति ॥ ६ ॥

Renunciation of work, O mighty-armed ! is difficult to attain without Yoga. The man of Yoga who is full of devotion attains Brahman soon.

NOTES

1 योगयुक्त Sri Bankaracharya thus explains its meaning well वेदिस्तेन कर्मयोगेनेश्वरसमर्पितेन फलनिरपेक्षेन युक्तः । (Having the scriptural Karma Yoga, dedicated to God and unexpectant of fruits).

■ The Gita says शान्तो दान्द उपरतस्तिष्ठति समाहितो भूत्वात्मन्येवास्मान् पश्यति ।

3. The following verses thus describe well this *Saithana*.

पिण्डीकृत्तेन्द्रियग्रामं युद्धवारोप्य निवर्तम् ।
विषयास्तत्समृतीस्त्यक्त्वा तिष्ठेच्चिदनुरोधतः ॥
एषोऽभ्युपायः सर्वत्र वेदान्तेषु प्रतिष्ठितः ।
तत्त्वमस्यादिवाक्यार्थज्ञानोत्तरत्पर्यभादरात् ॥

4. If an unfit man prematurely performs कर्म-
संन्यास he becomes कर्मनष्टोभयभ्रष्ट : i.e., one who has
lapsed from Karma and Brahma Hence Karma
Yoga is the easier and surer and better path.

5. The real question is, what is the force of
the वैराग्य ? Do you feel such *Vairagya* that during
all waking moments you are prepared to spend all
your time—till death arrives—in study and medita-
tion? Then the path of विविरिषाकर्मसंन्यास may be taken.
Yet pause and hesitate before you take the plunge.
The path is difficult. The path of Karma Yoga has
got a real and growing element of *Sannyasa* and is
the easier and surer path and leads to the same goal.
Venkatanatha, the author of *Brahmanandagiri*,
says: 'तदेतद्वस्ते तीव्रतरे वैराग्ये संन्यासः, तदभावे कर्मयोग इति
व्यवस्थासंभवान् कोऽपि विरोधः ॥

6. Sri Ramanujacharya says that संन्यास
means Jnana Yoga and that Karma Yoga is better
and easier and surer than Jnana Yoga in leading us

to Atmasakshatkara (Self-realisation) According to him it is after this that Bhakti leads us to Bhagavatsakshatkara (God realisation)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

He who has attained Yoga, whose mind is pure, who has conquered his body and his senses, and whose self has become the self of all creation is unaffected though he is doing work.

Notes

1 The conquest of the body, the senses and the mind is thus described by Manu

दाग्दण्डोऽथ मनोदण्डः क्षयदण्डस्तथैव च ।

यस्यैते निवृत्ता दण्डा न विदण्डीति कथ्यते ॥

2 He is not affected by Karma as he does work only for *Lohasangraha*

3 सर्वभूतात्मभूतात्मा Sri Sankaracharya says that this refers to the identity of souls. Sri Ramanujacharya says that this refers to the equality of souls (as all souls are equal in jnana, only the material bodies being different), Sri Madhvacharya finds herein the similarity of souls as servants or images of God, though souls are diverse and unequal. This is the only and fundamental difference

between the three schools of thought. They agree in the *Sadhanas* and in Atma being Sachchidananda and immaterial and eternal. The solution of the abovesaid only difference is only by each seeing for himself the fact at the end of the common road. I do not propose to discuss the relative merits and demerits of these diverse and different views. They have been discussed for centuries and they will be discussed for centuries more. The common road is untrod and we only get into lanes and discuss the goal in excited groups. I do not propose to go into that question.

नैव किञ्चित्करोमीति युक्तो मम्येत तत्त्वयि ।
 पश्यन्मृण्वन्स्पृशन्निमग्नश्चक्षन्स्वपन्भवन् ॥ ८ ॥
 प्रत्यक्षं च सुषुप्तं हन्तुं निमग्नं च निपन्नपि ।
 इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

The knower of truth must think with his calm and composed mind that he is not himself engaged in any activity—whether seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, discharging, receiving, opening and closing the eyes,—realising that (in these acts) the senses are moving among the sense objects.

NOTES:

1. The Advaita school says that this is because the soul is not an actor but is Sachchidananda. The Dvaita school says that this is because the true doer as God and man must give up his false idea of independent volition.

2. The Lord has summed up in this verse the work of the five *Jnanendriyas* and the five *Karmendriyas*.

The soul is not the actor and director in respect of either voluntary or involuntary or reflex actions in the body. By mere mental *adhyasa* it has imposed on itself the idea of being a doer in regard to the voluntary actions alone. The true seer will have the same attitude towards voluntary actions as we have towards involuntary and reflex actions.

ब्रह्मण्यादाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिषाम्भसा ॥ १० ॥

He who performs actions, surrendering them unto God and giving up attachment, is untouched and untainted by sin just as a lotus leaf is unaffected by the water.

NOTES:

1. "Brahma" in this stanza is taken by Sri

Sankaracharya and Sri Madhvacharya as meaning God. Sri Ramanujacharya takes it as meaning Prakriti. As everything emanates from Brahman, Prakriti being only the primary emanation or *sakti*, this process of realising our detachedness and our true nature and realising that the sense-actions are really not a portion of our very Self is the same whether we regard them as the effect of Prakriti (a nearer cause) or as the result of God's *sankalpa* (the ultimate cause)

2. The previous two verses refer to the *Jnana yoga*. This verse refers to the *Karma yoga*.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सर्वं तत्त्वात्मशुद्धये ॥ ११ ॥

The (karma)yogins perform action—renouncing attachment and for the sake of mental purity—with their body and mind and senses which are freed from the sense of possession and pleasure and full of the sense of surrender of all fruits to God.

NOTES

1. The word *केवल* has been explained above by a long phrase to bring out its full force as pointed out by Sri Sankaracharya.

2 The purified mind, as pointed out in the Bhashyotkarsha Deepika, will rejoice in meditation and selfless aid to others. The purified ears will rejoice in hearing about His love and His blessed actions for the good of humanity. The purified tongue will take what had been offered in His worship. The purified nose will rejoice in the smell of flowers placed in worship at His lotus feet. The purified skin will rejoice in His divinest streams. The purified feet will seek His shrines. The purified hands will worship Him. The purified tongue will utter in gladness His praise and sing His glory.

3 Such holy actions bless not only the doer but also those who follow or applaud them. They merely report them or look on them.

धर्मः श्रुता वा दृष्टो वा कथितो वा कृतोऽपि वा ।
अनुमादितो वा राजेन्द्र पुनरिति पुरुष सदा ॥

(Mahabharata Asvamedha parva, chapter 94
verse 29)

युक्त कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तं कामकारेण फले सक्तो निबद्धयते ॥ १२ ॥

The dedicator of fruits of actions to God by giving up such fruits attains the peace born of such steadfastness (of karma yoga). The man

of unpoised mind is bound, because of its acting under desire and of its attachment to fruits

NOTES

1 The diversity of results of actions is due to the diversity of mental attitudes

2 Sri Ramanujacharya takes the goal indicated by these verses to be the realisation of Jiva. According to him as pointed out already, the Gita leaves the soul, at the end of the VIth chapter in a state of the realisation of the self attained by Karma yoga and Jnana yoga and then teaches the fitted soul the bliss of Bhakta yoga

सर्वकर्मणि मनसा संन्यस्तास्ते सुखं ययौ ।
नयन्तरे पुरे दधी नेव कुर्वन् कारयन् ॥ १३ ॥

Renouncing mentally all actions, the man of controlled senses dwells, neither doing nor directing action—in the city of the nine gates

NOTES

1 The city of the nine gates is the body which has nine openings. Neelakanta says that the nine gates are the five *Jnāendriyas*, *Prāṇa*, *Buddhi*, *Ākāśa*, and *Chitta*

2. Sri Sankaracharya says that after pointing out that to one who has not attained perfect mental

self-poise and purity the path of Karma Yoga is far better than the path of premature Karma Sannyasa (Vividisha Sannyasa), the Lord declares here that the man of attained self-poise and purity will be a *Jnanaushtha* and rooted in *Videat Sannyasa*.

3 The other schools—especially the Dvaita school—say that what is taught is not the renunciation of action but the renunciation of passion

4 सर्वकर्माणि means all actions including Nitya, Naimittika, Kamya, and Pratishuddha

5 Sri Ramanujacharya says well आत्मन प्रकीर्तकर्ममूलदेहवबन्धप्रयुक्ताविदे कर्मणा कर्तृत्वं न स्वस्वप्रयुक्तम् ।

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १७ ॥

The Lord does not, in the case of beings, create doership or action or union with the fruit of action This is done by Svabhava

NOTES

1 Sri Ramanujacharya takes प्रभु as meaning *prā*—consistently with his interpretation of Chapter I to VI as pointed out already

2 *svabhāva* This is a word about which controversy has raged Sri Bankaracharya takes it to mean *Aviद्या* or *Maya* or *Prakṛti* Sri Rama

nijacharya takes it to mean as the sum total of *Vasanas*. Sri Madhvacharya takes it to mean God.

नादृष्टे कस्यचित्पापं न चैव सुरुतं विभुः ।
महानेनाकृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

The Lord doth not accept the good or the evil deeds of any person. Knowledge is veiled by ignorance and hence the mortals are deluded by ignorance.

NOTES

1 The Lord is *avaptasamastakama* (perfection of bliss) and cannot be affected by the actions of created beings. These actions are in proportion to the predominance of ignorance or vision.

2 Sri Ramannjacharya takes *प्रभु* to mean *jiva*. Then the verse would mean that the *jiva* is in all bodies but is unaffected by good or bad actions which are proportioned to the mental states. He takes *agnana* to mean *Vasanas*.

3 जन्तवः. So called as they are जननशीला* (given to successive births).

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादिस्थवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

But in the case of those in whom such ig-

norance has been destroyed by jnana (knowledge) —their knowledge, like the Sun, reveals the Supreme.

NOTES

1 The word "Atmanah" is in the singular number. It cannot be made the foundation for a discussion about the soul being one or many. But somehow that discussion is dragged in by some commentators. Sri Madhvacharya takes "Atmanah" to mean God and to relate to ज्ञान. So according to him आत्मनः ज्ञानेन could be by the knowledge of God.

2 Another discussion is about *anadya* being सावरूप (positive) or अभावरूप (negative).

3 Another discussion is whether jnana itself gives salvation or whether grace is necessary. In fact, even jnana is due to grace. He who is able to say that the final factor is only this or that or something else would indeed be a bold man. In my view these discussions do not really arise under this verse, though they may arise elsewhere.

तद्ब्रह्मस्तदात्मानस्तद्विद्यास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

Those whose minds have reached the supreme knowledge, whose self is the Supreme

who are rooted in the Supreme, and to whom the Supreme is the highest attainment—they go to the abode whence there is no return, their sins having been destroyed by *mana* (wisdom or realisation)

NOTES

1 Between *Svarana* (study) and *Sakshatkara* (realisation) we have the indispensable and vital steps—*manana* and *Nidhyasana* (concentrated thought and meditation)

2 The four words *सुदृढ* etc., mean four different and successive stages of attainment

3 Sri Ramanuja constantly with his exposition of Chapters I to VI, says that this verse describes the realisation of the nature of the soul (as different from the Oversoul)

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिता समदर्शिनः ॥ १८ ॥

The knowers of the Self look with an equal eye on = Brahmana endowed with wisdom and tranquillity, a cow, an elephant, a dog, and a *chandala*

NOTES

1 The above instances are given as illustrations of *sattva*, *rajas* and *tamas*

2. Sri Desikar says that *Vidya rinaya sampanna* does not qualify *Brahmana* but refers to a separate group while *Brahmana* refers to one who is a Brahmin by birth.

3. The main idea is that the man of realisation beholds God in all

4. Sri Ramannja says that diversity is in *prakriti* but not in the souls which have *sanya* (likeness).

इदं तैर्जितः सर्वो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

Even here is *samsara* (the cycle of births and deaths) overthrown by those whose minds are rooted in this sameness. Brahman is without any imperfection and is the same in all. Therefore they rest in Brahman.

NOTES:

1. God is the all and the All-in-All.
2. His Love sustains and pervades and controls everything.

3. He is untouched by the imperfections of the manifested phenomena. The Sruti says:

सूयो यथा सर्वलोकस्य बहुर्न क्षिप्यते चाक्षुषैर्वागदोषैः ।

एकस्तथा सर्वभूतान्तस्ताया न क्षिप्यते लोकदुःखेन वाद्यः ॥

(Just as the sun, who is the eye of the universe is untainted by outside imperfections, even so is the universal Soul untainted by the griefs of the world).

4. The rule in Gautama Smṛiti: "समा समान्या विषमसमे पूजातः," which condemns equal reverence to the unequal and unequal reverence to the equal has no application to the seer of attained God-realisation who sees God in all

न प्रहृष्येति प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरयुधिरसंमूढो प्रह्लादिप्रह्लाणि स्थितः ॥ २० ॥

He whose mind is firm, who is without delusion, and who knows Brahman and rests in Brahman will not rejoice at attaining what is pleasant or grieve at receiving what is painful.

NOTES:

1. The keynote of realisation is in the words *Viveka* and *viragya* (wisdom and dispassion.)

बाह्यस्पर्शेष्वसक्तत्वा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

He whose mind is not attached to external objects attains the joy of the soul. He, with his mind bound in union with Brahma, enjoys eternal and infinite bliss.

NOTES

1 Though one has been enjoying pleasures born of sense-contacts during many births, yet renunciation will lead to a higher bliss

यस्य कामसुखं लोके यस्य हिंय महत्सुखम् ।

तुभ्याजयसमुत्पस्य नादत्तं षोडशीं कलाम् ॥

The man of consummated Viveka and Vairagya attains the joy of the soul which is the joy of the union of the soul and the Oversoul

3 Neelakanta says that Samadhi is like and unlike sleep—like, because we have the bliss of ऐक्य (oneness) in both and unlike, because in the latter avidya (nescience) exists and the bliss is hence transient and interrupted while in the former avidya is destroyed and the bliss is eternal and perfect

ये हि सस्पर्शजा भोगा दुःखयोनय एव ते ।

भायन्तवन्तः कौन्तेय न तेषु रमते युधः ॥ २२ ॥

All enjoyments that are contact born are verily sources of pain. They have further a beginning and an end, O Kaunteya. Therefore the wise man rejoiceth not in them.

NOTES

1 The bliss of God-love and God realisation is

eternal and perfect. The pleasures of the senses are brief and imperfect and lead to satiety and pain.

2 In all our pursuits of pleasure we have the pain of acquisition, the pain of conservation, the pain of decay and loss, the inevitable satiety, and the certainty that pleasure is bought at somebody else's pain. Further, all pleasures have a beginning and an end. As Gaudapadacharya says

आदावन्ते च वच्चास्ति वर्तमानेऽपि तत्तथा ।

Such transiency is essential, non-existence. Further, sense pleasures often leave a craving which outlives the capacity to acquire or even to enjoy.

3 All pleasures in earth or heaven are only pain to the seeker after the bliss of God-realisation. Just as the eye is so delicate that what seems a gentle touch to the body is a rough and painful thing to it, even so the God-lover who is the eye of the universe finds even the touch of sense pleasures in heaven an agonising pain.

4 The Yoga Bhashyakara here says well
सर्वस्य द्वेषानुविद्धयेतनाशतनाशवापनसाधनमवशुभम् ॥

5 I may refer here to the wonderful Yoga sutras which have analysed the sources of sorrow

आवद्यापादा रागद्वेषाभिनिवृत्ता मय्यशेषा ।
अविद्याहेतुवृत्तेषां प्रवृत्ततनुनिच्छिद्योदमात्मम् ॥

6. The Vishnu Purana says well

यद्यतः कुरुते जन्तुः सवन्धान्मनसः प्रियान् ।
तावन्तोऽस्य निखन्वन्ते हृदये शोकशङ्खव ॥

शक्नोतीहैव यः सोढुं प्राकृतं शरीरविमोक्षणात् ।
कामक्रोधोद्वेगं वेगं स युक्तः कः सुखी नरः ॥ २३ ॥

That man who, even before his liberation from the body, can withstand and endure here on earth the force of lust and anger, is the man of *yoga*, the man of happiness.

NOTES

1 This self-control is due to a perception of the nature of the soul and the nature of the non soul and leads to self-realisation.

2 Human life on earth is the place to learn this power of self-control which leads to the bliss of self-realisation

3 The Yoga Vasistha says well

प्राप्ते गते यथा देहः सुखदुःखं न विन्दति ।
तथा वेत्त्यप्युक्तोऽपि स केवल्याभये वसेत् ॥

योऽन्तःसुखोऽन्तरायमस्तथान्तर्ज्योतिरेव नः ।
स योगी ब्रह्मनिर्वाण ब्रह्मभूतोऽधिपच्छति ॥

The yogi full of inner happiness, inner

amusement, and inner illumination, having attained God, attains the Bliss Divine

NOTES

1 मद्यमृत The monistic school treats this as meaning having become one with Brahman Sri Madhva treats it as meaning one who is in Brahman (मद्यमि मृतः)

2 Sri Ramanujacharya, consistently with his general interpretation of Chapters I to VI of the Gita, says that Brahmanirvana means the joy of realising the *jiva* (Atmanubhava sukham)

3 The difference between सुख and आराम is well brought out in the following verse in *Narada Pura na*

इदमसर्ववैभवायसुखं जायते नृणाम् ।
आराम ए तु विद्वेन सुखं कामधुयोदितम् ॥

4 This verse gives us a glimpse into the joy of the self delighted and self illumined *jiva*:

॥ The Yoga Vasishtha says well
न केचन जगद्भ्रान्तत्वेन रश्मन्लम्बी ।
नगरं नापरीक्षन्त कुप्यामलम्बा इव ॥

लभन्ते ब्रह्मनिर्वाणसुखयः क्षीणकल्मषाः ।
द्विप्रद्वैद्या यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

The sages, with sins destroyed, with doubts dispelled, with senses controlled and with love for the good of all creatures attain the Bliss Divine

NOTES

1 The Self is the Self of All and is the object of supreme love and affection and adoration. The love of the men of right vision and renunciation flows out to all beings as they see the innermost unity of the Self of all. "तदेतत्प्रव. पुनस्त्येवो विस्तारमो
अप्यस्मात्सर्वज्ञादंतरतर वदयमात्मा"—says the Sruti

2 Madhusoodana says that the sages attain freedom from sin by means of यज्ञ etc., ability to realise the soul by means of purity of mind, victory over doubt by *Śraavana* and *Manana* (hearing and thinking), steadfastness by *Nididhyasana* (meditation) and love of all by God realisation

कामक्रोधयियुक्तानां यतीनां यत्तचेतसाम् ।

अमितो ब्रह्मनिर्वाण वर्तते विदितारमनाम् ॥ २६ ॥

The Bliss Divine, both here and hereafter, is to those who are released from lust and anger, to the men of renunciation, to the men of controlled minds and to the men of realised Atma.

NOTES

1 अमितः is interpreted by Sri Sankaracharya as

meaning here and hereafter to show that a man may attain *Jnanmukti* even here, *अत्र यत्र समनुते*. The other schools deny this. Sri Madhvacharya explains it as meaning always and everywhere and says that a man of realisation can see God everywhere and at all times.

स्पर्शान्कृत्या बहिर्बाह्यांश्चक्षुर्भ्रैवान्तरे मुचोः ।
प्राणापानौ समौ कृत्या नासान्यस्तरचारिणौ ॥२७॥

येतेन्द्रियमनोबुद्धिमुनिर्मोक्षपरायणः ।
विमतेच्छामयकोषो यः सदा मुक्त एव सः ॥ २८ ॥

Shutting out all external contacts, with his gaze fixed between the eyebrows, making the outgoing and ingoing breaths equal and moving within the nostrils, with senses, mind and bud-
dhi under control, with liberation = his supreme goal, freed from desire and fear and anger,—
such a man of meditation is verily free for ever.

NOTES:

1. These two verses form the kernel (सूत्रस्थानीय) of Chapter VI.

2. Viveka, Vairagya, and Dhyana lead to Moksha.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां श्रुत्वा मां शान्तिमृच्छति ॥२९॥

Having known Me who am the Enjoyer of all sacrifices and austerities, who am the Supreme Ruler of all the worlds, who am the Loving Friend of all beings, he attains peace

NOTES

1 Sri Ramanujacharya says that the sage will do karmayoga as भगवदाराधन । सुहृद् आराधनाय हि सर्वे प्रयत्नम् ।

2 I cannot better conclude my notes on this chapter than by quoting the magnificent description of Bhagavan by Sri Sankaracharya in his Bhashya on this verse

भोक्तारं यज्ञानां तपसां च कर्तृरूपेण देवतास्त्वेव च सर्वलोकमहेश्वरं सर्वेषां लोकाणां महान्तमीश्वरं सुहृदं सर्वभूतानां सर्वप्राणिनां प्रत्युपकारनिरोपहतयोपकारिणं सर्वभूतानां हृदयेष्वयं सर्वकर्मफलप्राप्तं सर्वत्र स्वयंशक्तिं मां वाचयन् श्रुत्वा शान्तिं सर्वसंसारोपशान्तिमुच्छतिं प्राप्नोति ॥

CONCLUDING REMARKS

1 As already stated by me at the beginning of this Chapter, this Chapter deals with Karma-sannyasayoga

2 It is well summed up thus in Sri Yamuna-charya's Gītārthasaṅgraha

कर्मयोगस्य सौकर्यं श्रेष्ठं कायन तद्विषयः ।
ब्रह्मज्ञानप्रकारश्च यथमाध्याय उच्यते ॥

The Lord teaches in this Chapter that wonderful secret of dispassion and renunciation by which the ultimate bliss of wisdom and God-realisation is reached. He asks us to give up the foolish notion that the path of selfless work is different from that of self-renounced action. Both, if resolutely pursued, lead to the same result. But the former is easier than the latter. The goal is the bliss of god love and God-realisation. As the last verse in the Chapter says:

भोक्तारं वदन्तपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वमूर्तानां शस्त्रा मा शान्तिमृच्छति ॥

Thus ends the Chapter
KARMA SANNYASA YOGA

CHAPTER VI

Atmasamyama Yoga.

PRELIMINARY OBSERVATIONS

1 This Chapter is called the आत्मसम्ययोगोपनिषद्. It deals primarily with Rajayoga culminating in Dhyana, Dharana, and Samadhi.

2 The 5th Chapter has shown to us that the path of Karma Yoga is easier than the too-early adopted path of *Vividisha Sannyasa*. This Chapter gives us the luminous means by which the self-realisation towards which we strive by means of the discipline of work (Karma Yoga) can be perfected. Without the help of *Yoga*, we cannot attain a realisation of the true being of soul and God. Without it we cannot attain the highest bliss of Bhakti or Jnana. Without it the bhakti that we have is but a shadow of the Para bhakti. Without it the jnana that we attain is but a shadow of the supreme jnana. The *Yoga Chudamanypanishad* says

वत्समाधौ परं व्योतिरनन्तं विश्वतोमुखम् ।

तस्मिन्त्ये किमाकर्षं यातायातो न विपते ॥

3 Sri Sankaracharya points out in his introduction that this chapter is an exposition of the sutra like verse No 27 in Chapter V (सर्वाङ्गस्य दिवा-
दान्) and that the Lord teaches us that Karma is the *Boharanja* (outer instrument) of Dhyana Yoga and finds its fulfilment in Dhyana

4 Sri Ramanujacharya says, pursuing his own line of thought, that Karma Yoga and Jnana Yoga, perfected by Raja Yoga leads to the realisation of the Atman. Such Atman so freed from Gunasanga (samsara state) has an inevitable and irresistible and eternal flow of love towards God (Bhakti) which is the means by which there comes an inevitable and irresistible and eternal flow from God of Grace and Bliss which is Moksha

5 Sri Madhvacharya says that in this chapter we are taught the Samadhi Yoga which is the innermost and most efficient means of Yoga. ज्ञानान्तरा
समाधिदोषभाह्वनेनाप्यदेव

6 Thus the net result of all these teachings and expositions is that the practice of Raja Yoga with all eight angas is the means by which the seed of Karma Yoga becomes transformed into the celestial blossom of Bhakti Yoga and the ambrosial fruit of paradise of Jnana Yoga

श्रीमगवानुवाच—

अनाश्रित कर्मफल कार्यं कर्म करोति यः ।

स सन्यासी च योगी च न निराग्निर्न चाक्षि- ॥

The Lord said —

He who performs his bounden duty without desiring the fruit of action—he is the true renouncer of action and the true doer of action, not he who has given up the fire (in which Brahma Karma has to be performed) and the rites (which have to be performed according to the Smritis)

NOTES

1 Sri Sankaracharya points out that this stanza really implies that a Karmayogin has to perform Karma Yoga till by purity of mind he attains Dhyana Yoga

2 If a man gives up his Vedic rites, tapas dana etc., and poses as a jnani, that by itself can not make him a true sannyasin. What is required is renunciation of desire. It is not proper that a man should consciously and prematurely renounce action. But when the fulfilled renunciation of desire is complete renunciation of action will come in the form of Dhyana Yoga and Jnana Yoga. Then freed from Gunasanga (attachment to gunas) the soul rests in its own glory

3. Another exposition is that we must not regard him as a *sannyasi* (ascetic) who has given up his rites or him as a *yogi* who is motionless and who does nothing. The true ascetic and yogin is he who does his duty free from desire.

4. According to the Advaita school Karma yoga leads to *chitta suddhi*. Only then *sravana*, *manana* and *nididhyasana* bear fruit. *Nididhyasana* (which is really Dhyana yoga) leads to *jnana* and *sakshatkara* (realization.) Sri Ramanujacharya says that a Karma yogin who does work free from desire has really both Karma yoga and Jnana yoga, the combination of which leads to *Atmaarohana* (realisation of the soul) and that hence Karma yoga is better than mere renunciation by Jnana yoga. Difference of terminology apart, I am of opinion that the main idea of all the schools is that perfected Karma yoga leads to perfected Dhyana yoga which leads to bliss.

5. Sankarananda says well about this verse :

अतो मुमुक्षोरवश्यं वैदिकं कर्त्तव्यमेव धर्माद्यैश्चरमपराया च
कर्तव्यमिति सूत्रविष्णुं कर्मयोगिनं तदीयकर्मयोगं च स्तोतुं श्रीमन्नानु-
वाच ।

यं सन्यासमिति प्राहुर्द्यौयं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

What has been called as *sannyasa*, know O

Pandava, yoga to be that (true Sannyasa), because no one who has not renounced desire becomes a yogi

NOTES

1 The innermost element of Sannyasa—unagitatedness by desire—is present in Karma yoga in the form of unagitatedness of desire of fruit of action

2 Sri Sankaracharya explains *sankalpa* as—
फलविषयकम्पोऽभिपद्यि फलसकम्पस्य वित्तविक्षेपहतुत्वात् ।

3 “नि सकम्पतटस्यसिद्धदेतन्मोक्षलक्षणम्” says Maitha-
yanyopanishad

4 Sri Madhusoodana says well

यम फलतुभाकर्तृत्वानिमानयो परित्यागव विहितकर्मोदुष्टान
त सन्यास विद्धि ।

5 Sri Ramannjacharya takes *sakalya* to mean the ignorance which thinks *anatma* to be *atma*
आत्मयायात्मानुसंधानेन अनात्मनि प्रकृतावात्मसदृश्य सन्वत्स परि-
वृत्तो येन स सन्वत्सकल्य ।

6 Sri Madhvacharya says well

कर्मसकल्यावपरित्याग कर्ममुपायवन्त्वादित्याशयः ।

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

To the sage desirous of climbing up unto Dhyana yoga, action is said to be the means. To the very same man who has attained such Dhyana yoga, renunciation of action is the cause (of perfected Dhyana yoga)

NOTES

1 Though a lot of controversy has been raised about the view of Sri Sankaracharya on this verse it is more based on imaginary data than on real data. His meaning is that when the discipline of desireless duty has borne the fruit of Dhyana yoga, such Dhyana uninterrupted by action is the best means of perfecting such Dhyana yoga. He says वादवाचकमन्य उपरमत् तावतावापरावाक्यस्य जितेन्द्रियस्य पित्त समानीयते, तथा शक्ति स श्रुतिरिति यागारूढो भवति

He quotes the following great verse from Vyasa

नैतादृशं ब्राह्मणस्यासि चित्तं
सद्येकता समता सत्यता च ।
शीलं त्वातिर्दग्धनिमानमार्जव
तत्तत्तत्तत्परोपरमं क्रियाभ्यः ॥

2 Sudhara clinches the whole discussion by saying तस्यैव यागारूढस्य यागमनुष्ठानं प्रवृत्तस्य विशेषावहस्य यो-
गारोहे कमणा श्रम सन्वाद्य कामसुव्यते । न हि कर्मसु व्यापृतो भ-
नन्यनिन्ततया यागमनुष्ठानुमीये ।

बभूवुः तु भगवत्प्रतिपादो स्थितिः । He quotes the following fine stanzas

ये स्वी पश्यन्ति भगवत्स एव मुनिनः परम् ।
 तेषामेव तु सम्बद्धं च समाधिर्जायते नृणां ॥
 मोक्षमयकर्मवशो जपेन कथयापि वा ।
 वसंत्यन्ति महात्मानस्तद्वत्कास्तत्परायणाः ॥

7. Hence कर्मयोग leads to ध्यानयोग, and ध्यानयोग coupled with कर्मस्वभाव leads to the perfection of ध्यानयोग. It is only on this interpretation that we can explain the doubt of Arjuna and the Lord's solution as to the योगसूत्र at the end of this chapter. Arjuna asks what becomes of the man who has been a striver in the path of such Dhyana yoga and who does not attain the fulfilment in this life and dies before such fulfilment.

8 Sankarananda quotes also the beautiful verse

नैव भर्मा न वाचसा नैव हि शुभाशुभी ।
 न ह्यादेकासवे चीनस्तृणो विनिद्विन्त्यनम् ॥
 यदा हि नेन्द्रियार्थेषु न कर्मस्वनुपजते ।
 सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ५ ॥

Verily, when a man is not attached to the sense-objects or to actions and is habituated to

the renunciation of all egotistic volitions, he is then said to be a man of accomplished ascent in Yoga.

NOTES

1 Thus this requires the perfection of Nishkama Karma and renunciation of desire and the root of desire (Sankalpa)

2 Kama leads to Karma and Karma leads to Samsara अथवाकामो भवति तत्कुरुर्भवति यत्कुरुर्भवति तत्कर्म कुरुते (Srutis), यथादि कुरुते कर्म तत्तत्कामस्य चेदितम् (Manu Smriti).

संकल्पमूलः कामा नै यज्ञः संकल्पसमवा. ।

काम जानामि ते मूल संकल्पात्कृतं ज्ञामये ।

न त्वा संकल्पविध्यामि समूलो विनाशिष्यसि ॥

3 Sri Ramanujacharya says well कर्मयोग एव योगनिष्पत्तिकारणम् । अतो विषयाननुपपन्नाभ्यासरूपं कर्मयोगमेवावच्छ-
कुर्यात् ।

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मेव ह्यात्मनो बन्धुरात्मनः रिपुरात्मनः ॥ ५ ॥

A man should uplift himself by his own self. He should not degrade himself, for his self is his self's friend and his self is his self's enemy.

NOTES

1 The controversy as to whether the meaning is that the mind (Ātmā) should be used to uplift the self or that God (Atma) should be used for that purpose is fought out often, but is not of much use. The mind is the instrument of uplift, God is the aid, the soul is the maker of the effort. As the Ātma is self-efulgent and as *undya* is an immemorial veil which can be torn asunder, the Ātman who is the putter on of the veil can put it asunder. Thus from the point of view of the effort, the instrument (the mind) gains prominence, and from the point of view of the Jiva, God gains prominence.

बन्धुरात्ममनस्तस्य येनानैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतामेव शत्रुवत् ॥ ६ ॥

The self is the friend of the self for him who has conquered his body and his senses through the self. So far as the enmity of the unconquered mind and senses to the self is concerned, the self itself acts as the enemy of such self.

NOTES

1 This cryptic passage expands the idea contained in the previous stanza. The self-obscured self is the hindrance to the glory of its efulgence,

the self-released self is the helper of the glory of its effulgence

2 Put briefly the verse means that the *jitendrya* (the man of conquered senses) attains self realisation while the *ajitendrya* (the man of unconquered senses) does not

3 A famous stanza says well

मन एव मनुष्याणो कारण बन्धमोक्षया ।
बन्धाय विपयासक्त मुक्त्यै निर्विषय स्मृतम् ॥

4 Another famous stanza says

वान् यच्छ यना यच्छ यच्छ प्राणनिश्वासे च ।
आत्मानमात्मना यच्छ न भूय कल्पसंज्ञन ॥

जितात्मन प्रशान्तश्च परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

To him who, amidst cold and heat and pleasure and pain and praise and blame, is self controlled and serene, the Supreme Self becomes a realisation

NORMS

1 परमात्मा समाहित is split up by Sri Desikar as आत्मा पर समाहित. He and Sri Ramanujacharya take Atma here as Jivatma. As already stated above by me, according to them Chapters I to VI take us

only to the realisation of Atma while Chapter VII and succeeding chapters take us to the realisation of God through Bhakti.

2 Sri Sankarananda quotes here the following great Sruti passages

Great Bruti passage
 "महत्सुद शक्त्वा रश्मूले वसत् कुबिलाऽसहाय एकाकी धमा-
 धित्स आत्मकाम आत्मकामा निष्कामा जीर्णकामो व्याघ्र इस्तिनि विह-
 देष्ट मशके नकुल छवे मछे राखवे गन्धर्वे मृषो कृपाधि विदित्वा न
 विभेति कुतश्चन । रश्म इव तिष्ठासेच्छियमानो न कुप्येत न कपेत
 वपल इव तिष्ठासेच्छियमानो न कुप्येत न कपेत जाकाशमिव तिष्ठासे-
 च्छियमानो न कुप्येत न कपेत सख्येति तिष्ठासत् ।"

ज्ञानविशानतृप्तात्मा कूटस्थो चिजितेन्द्रियः ।
सोऽस्योपाध्मकाश्चनः ।

युक्त इत्युच्यते योगी समलोपात्मकाश्चनः ॥ ८ ॥

He whose mind is filled with satisfaction by knowledge and realisation, who is unshakable, and who is of subdued senses is called the *yukta* (the man of accomplished yoga). Such a *yogi* is one to whom a lump of earth, a stone, and gold are the same.

NOTES

Notes

1. Sri Sankaracharya says that कृतस्य means अशक्य (unshakeable) Sri Ramanujacharya says that कृत means the Jivatma and that yoga leads to the realisation of the Jiva (chit) and that the pure chit

realises *Bhagavan* through *Bhakti*, Sri Madhva-charya says that कूट means Akasa (ether) and that कूटस्थ means निर्विकार (unchanging) like the akasa (ether).

सुहृन्मित्रार्युदासीनमप्यसह्यैष्यदन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

He who has a sameness of mind towards unselfish well-wishers, friends, enemies, neutrals, mediators, hateful men, kinsmen, righteous men, and unrighteous men excels all others.

NOTES:

1. Sri Madhva-charya says that all Jivas are *chit* and that the differences are due to the mind. He quotes the following verse

सतः सर्वेऽपि चिद्रूपाः सर्वदोषविनिर्जिताः ।
जीवास्तेषां तु वे दोषास्त उपाधिभूता मताः ॥
सर्वे वैभक्तस्तेषां न किंचित्सुख एव तु ।
समा एषा ह्यतः सर्वे वैद्यम्यं भ्रान्तिर्बभूव ॥

2. We must remember that this description relates to the *gopavitha*. It does not mean that a man in his *Grihastha* life is to treat the righteous and the unrighteous alike. Indeed Lord Rama has been described as स्थानकोपः प्रहृष्टा च (the man of well-placed anger and the awarder of punishment).

योगी युञ्जीत सततमात्मानं रक्षति स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

The yogi should incessantly apply his mind to meditation, remaining in a secret place by himself, with mind and body controlled, devoid of desire, and free from possessions.

NOTES.

1. After describing the योगरूढ, (the man of accomplished yoga) the Lord proceeds to describe yoga and its *angas*.

2. This injunction is especially necessary in the modern age when man is too much with his fellows in work and in play. Social service is good. But it ought not to kill solitary meditation. Service and meditation are the two wings on which the soul rises to God.

3. The *yogasutras* give us a full description of the eight *angas*. The unconcentrated mind is full of *klesas* (afflictions) and *vikshepas* (distractions).

4. Karma yoga is the step to च्यानयोग. Patanjali's *Yoga sutras* (II, 1) says. तपःस्वाध्यायेश्वरप्रणिधानानि क्रिययोगः ।

5. *Tapas* requires loneliness. A familiar saying tells us: एकस्यो द्विरप्यायी ।

6 A beautiful stanza says

एकान्तवासोऽपुमोऽबनाद् मीन निराशा करणावरोधः ।
मुनेरसौ सममन वदेते वित्तप्रसाद जनयन्ति धीमताम् ॥

7 It is said also

एकोऽभिधुर्येयोकः स्यादु वैव मिथुन भवत् ।
प्रया ग्राम समाख्यात ऊर्ध्वं नु चगरयते ॥
नगरं हि न कर्तव्यं ग्रामो वा मिथुनः तथः ।
राजवार्तां हि तेषां समर्द्धयार्तां परसरम् ॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रित नातिनीच चैकाग्रिमुत्तमम् ॥ ११ ॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविष्ट्वा सने शुद्ध्यायोगमात्मविशुद्धये ॥ १२ ॥

Having established in a pure spot a firm seat of his own, neither too high nor too low, and made of a cloth, a black antelope skin and kusha grass one over the other, having seated himself on that seat, making his mind one-pointed, with the activities of his mind and senses controlled, let him practise *yoṣa* for the purification of the mind

NOTES

- 1 The need for a quiet and firm and easy seat

for purposes of meditation is thus stated by Bhagavan Patanjali स्थिरमुखमासन आसीन समवात् ॥

2 The Sruti says

रस्वते तन्वा जुह्या सूक्ष्मया सूक्ष्मदर्शिनम् ।

सम कायशिरोर्माथ धारयन्नचल स्थिरः ।

समेक्ष्य नासिकाम् स्व दिशश्चानवलोकयन् ॥ १३ ॥

मथान्तात्मा विगतमीर्ष्यद्व्यचारिप्रते स्थितः ।

मनः सयम्य मच्चित्तो युक्त मासीत मत्परः ॥ १४ ॥

Holding the body and head and neck erect and still, steady, with his gaze fixed on the point of the nose, without seeing the various directions, with a tranquil heart, fearless, steadfastly rooted in the Brahmacharya vows—let him sit in Yoga, controlling his mind and with mind fixed on Me and having Me as his Supreme goal

NOTES

1 Seeing the point of the nose is to prevent one's having open eyes which distracts our attention and having closed eyes which induces sleep It is a means of calming the mind and meditating on God The purpose is thus tersely stated by Sri Madhusoodana स्वविदुषादित्वात् ।

2 Two beautiful stanzas well bring out the allies and the enemies of *yoga*

उत्साहनिष्कयाद्देर्वातत्त्वज्ञानस्यदर्शनात् ।

जनसंगपरित्यागात्सद्भिर्वीर्यं प्रविभ्यति ॥

अत्याहाराद्यवासाच्च प्रजस्वाश्रयमाप्रहात् ।

जनसंयाच कोत्याच बद्धभिर्योगा विनश्यति ॥

3 एकप्रता (concentration) is essential Bhagavan Patanjali says that the five states of mind are क्षिप्त, भूढ, विक्षिप्त, एकप्र, निरुद्ध ।

4 He is the Beloved of the soul and the object of Dhyana Yoga is to meditate on Him so as to attain *Samadhi Yoga* which is union with Him. The *Gruti* says तदेतत्त्वेयं गुणात्त्रेयो विततत्रेयाऽन्यस्मात्तर्षसादन्तरतरे वदयमात्मा ।

युद्धप्रेय सदात्मान योगी नियतमानसः ।

शान्तिं निवाणपरमा मत्संस्थामधिगच्छति ॥ १५ ॥

Thus keeping the mind always steadfast the yogi of subdued mind attains the peace which culminates in Moksha (liberation) and which is my gift

NOTES

1 Such a Yogi is one of attained peace and bliss and liberation and realisation

प्रशान्नासदमाद्यः अशौच्यः शौचतो जनान् ।
भूमिश्चानिव शैलस्यः सर्वान्प्राप्नोऽनुपश्यति ॥

2. It has been well said:

भगवन्नाऽनुमायेन ध्यानाभ्यासरेण च ।
त्रिधा प्रकल्पयन्प्रज्ञां समते योऽनुत्तमम् ॥

3. Sri Madhvacharya interprets निर्वाणपरमां as शरीरछागोत्तरकाशं (attained after the casting off of the body). His school does not admit जीवन्मुक्तिः ।

नास्य भूतस्तु योगोऽस्ति न चैकान्तमनसतः ।
न चातिव्यग्रशीलस्य आप्रतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

Yoga is not for him who eateth too much, nor for him who eats too little, nor for him who sleeps too much, nor for him who wakes too much, O Arjuna!

Yoga, which is the conqueror of misery, is for him who is temperate in eating and recreation, who is of regulated conduct in his actions, and who is of regulated sleep and wakefulness.

NOTES:

1. The proportions of food and drink are thus stated in a well known stanza:

अर्धमसनस्य सन्यजनस्य तृतीयमुदकस्य ॥ १

वाचोः श्वचरणार्थं तु चतुर्गमवशेषमेव ॥

2. 'The Satapatha Bruti says

बहुद वा आत्मसन्निवृत्तमत्र तद्वति तत्र दिनसि यद्भूयो दिनसि
तदत्कनीयो न भवति ॥

नाप्यातः क्षुधितः श्रान्तो न च म्याकुलचेतसः ।

युञ्जीत योग राजेन्द्र योगी सित्त्यर्थमात्मनः ॥

नातिशीते न वैबोष्णे न हृन्द्वेवानिलाश्विते ।

फालेभ्येतेषु युञ्जीत न योग आनतत्पर ॥

(Markandeya Purana)

निश्रासनभयश्चावचेष्टातग्यादिर्वर्ज्यम् ।

कृत्वा निमीळिताक्षुस्तु शक्तो ध्यायन्प्रसिञ्चति ॥

(Naradīya)

4. The value of early rising in the Brahma
Muhurta (one hour and a half before sunrise) is
thus stated.

रात्रेर्भागत्रय कृत्वा प्रबुद्धः प्रथमान्तयो ।

प्रसन्नस्मत्त्वमे भागे योगयोग्यः प्रजायते ॥

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

When the well-controlled mind rests serenely in the Self alone, free from longing after all desires, then is he said to be a man of yoga.

NOTES.

1. Nilakantha says that this and the five succeeding verses describe the man of attained *Yoga*. They describe *asamprajata samadhi*.

2. आत्मनि Sri Madhvacharya interprets this as meaning God

3. Vairagya is the अन्तरङ्गबोधसाधन It is of two kinds—अपर and पर The former is of 4 varieties—वशमान, व्यतिरेक, एकेन्द्रिय and वशीकर viz., attempt at discrimination of eternal things from non-eternal things, separation of eternal values, self-controlled state of mind and absence of desires पर वैराग्य is the negation of all desires वक्तुं प्रपञ्चमव्यवहारवैतुष्यरूपम् ।

यथा दीपो निघातस्थो नेह तटे सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

Just as a flame in a windless place flickereth not, even such is deemed the simile of the Yogi of controlled mind practising concentration in the self

NOTES

1. Sri Madhvacharya pursues here his own idea in his commentary on the previous verse He says that आत्मनो योग means भगवद्विषय योगम् ।

■ In connection with this stanza we may well refer to the beautiful stanza in Kalidasa's *Kumarasambhava* describing Siva's Yoga

अश्लिषत्स्ममिवाम्बुवाहमपामिवाम्भारमनुत्तरम् ।

अन्तश्चरणं मस्तो निरोषावदावनिष्कम्पमिव प्रदीपम् ॥

(Take the cloud unladen with the excitements of rain like the ocean of stilled waves and billows and like the steady flame in a windless place owing to the control of the moving breath)

यत्रोपरमते चित्त निरुद्ध योगसेवया ।

यत्र चैवार्मनात्मानं पश्यन्नात्मनि नुस्यति ॥ २० ॥

सुखमात्यन्तिकं यत्तद्बुद्धिप्राप्तमतीन्द्रियम् ।

येति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

तं विद्याद्ब्रह्मसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

That in which the mind finds rest tranquillised by the practice of yoga, that in which he, realising the Supreme through the pure mind, rejoices in the self, that in which he realises the boundless bliss which the poised mind can grasp

and which is beyond the reach of the senses, and being established in which truth he does not swerve therefrom, having attained which he feels that there is no greater gain beyond it, being established in which he is not shaken even by heavy sorrow,—know that is described by the term *yoga* which is a disconnection from all union with pain. Such *Yoga* should be practised with persevering effect and with an undepressed mind

NOTES

1 This *yogic bliss* is different from the joy of deep sleep because there we have *vidya* while here we have *anitya*. *Gaudapadacharya* says —

“जीवते तु सुषुप्ता तत्रिवृत्ति न स्वीयते

2 The *yogic bliss* has thus been well described

समाधिनिभूतमलयस्य चतस्रो

निवर्तितस्मात्मानि सुखमुच्यते ।

न संक्यते वर्णयितुं मिरा तदा

सत्यं तदन्तःकरणेन शब्दते ॥

सहस्रं शान्तं च निर्वाणमकम्बु सुखमुत्तमम् ।

3 The last qualification laid down is a stout heart. Let us never quail before the great task and the great call. *Gaudapadacharya* describes this trait thus very well

उत्सेक उदधेर्यद्दत्तधाप्रेष्यैकमिन्दुना ।

मनसो निप्रहसद्ब्रह्मवेदपरिखेदतः ॥

4 Sri Madhvacharya pursues his interpretation already referred to thus in his *bhashya* on the 20th stanza आत्मना मनसा । आत्मानि दहे । आत्मान भगवन्तं पश्यन् ।

5 Sri Madhvacharya interprets तत्त्वं as meaning भगवद्भूत (from God)

6 दुःखसयोगवियोग This means not only destruction of a pain born but also the prevention of the birth of pain

7 In the Mantrayana Sruti it is said

पश्मिर्माँषैस्तु युच्छस निलयुच्छस देहि न ।

आमन्द. परमा गुह्यः सम्यग्योग प्रवर्तते ॥

8 In the Mahabharata it has been said well

न त्वद्यो बहुधा माहो न च सर्वैरपीन्द्रियैः ।

मनसैव प्रदीपेन महाभारता प्रदश्यते ॥

सर्वतः पाणिपादान्तः सर्वतोऽधिभिरोमुखः ।

सर्वतः श्रुतिमन्त्रैक सर्वमावृत्य तिष्ठति ॥

आत्मानमात्मोक्त्वति मनसा प्रहसन्निव ।

उदैतमाश्रय कृत्वा मोक्षं याति ततो मयि ।

पञ्चमखानिलयुच्छस्य योगः पार्थ. प्रवर्तते ॥

(Mahabharata, Asvamedha Anugeeta Chapter)

संकल्पप्रमवान्कामांसत्यक्त्या सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

Abandoning in their entirety all desires born of egotistical volitions, and completely restraining by the mind the entire group of the senses from their objects in all directions, let him by slow degrees attain tranquillity, through his faculty of discrimination upheld by firm resolve and by making the mind abide in the Self. Let him not think of anything (else)

NOTES

1 Thus meditation involves the double process of tranquillisation which means the stilling of the waves of desire, and concentration, which means the realisation of the Atman. It is not the negation of thought but the calming of the sea of the mind to reflect and realise the Infinite Glory. To use the words of Maharshi Patanjali, it includes प्रज्ञास्तवद्विता and आत्मसंस्था.

2 Sri Madhusoodana, explains in his luminous commentary this gradual process of tranquillisation

and concentration आत्मसंय refers to सप्रज्ञातसमाधि and न किंचिदपि चिन्तयेत् refers to असप्रज्ञातसमाधि

3 The Sruti says

यच्छेद्वाचनक्षो प्राकुलदृष्टेज्ज्ञान आत्मानि ।
नानुभायेद्ब्रह्म शब्दशब्दाच्चा विमर्शयन् हि तन् ॥

4 In a beautiful stanza this process of elimination, tranquillisation and concentration has been thus well described

आरमभात्माकार स्वभावोऽवस्थित सदा चित्तम् ।
आत्मैकाकारतया विरक्ततागात्तदष्टि विदधोत ॥

Again —

उपायेन निवृद्धायाद्विहित कामभोगस्यो ।
सुप्रसन्न लवे चैव यथाकामा लयंस्तथा ॥
तु ख सर्वमनुस्मृत कामभागाविवर्तयेत् ।
अत्र सर्वमनुस्मृत जात नैव तु पश्यति ॥

तत्र समोपयोगेन विवृष्ट समयत्तुन ।
स कदाच विनाशोदात् समशस्त न चालयेत् ॥
नासादयत्तुस तत्र नि सङ्ग प्रवृत्ता मयेत् ।
निवृत्त निवृत्तचित्तमेकीकुर्यात्प्रयत्नत ॥

यदा न लीयते चित्त न च विक्षिप्यते पुन ।
अनिश्चिनमनाम्नास निष्पन्नं मदा तत्तदा ॥

Again —

यदा पञ्चावतिष्ठन्त ज्ञानानि मनसा सह ।
बुद्धिश्च न विचरति तामाहुः परमा यतिम् ॥
तो योगामति मन्ये त स्त्रिरामिन्द्रियधारणाम् ।
भ्रममलक्षदा भवति यावो हि प्रमवाप्यवी ॥

5 Sri Madhwacharya says well

बुद्धि कार्यत्वं मनानिमग्न आत्मरमण च ।

6 Sri Ramanujacharya shows that desires are of two kinds (1) those born of sense contact (संस्पर्श) like heat and cold (2) those born of *Sankalpa* like love of wealth etc. The latter can be abandoned, the former should be neutralised

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मनो येष वश नयेत् ॥ २६ ॥

As often as the wavering and unsteady mind strays away, so often curb it and bring it under the control of the Atman

प्रशान्तमनसं ह्येन योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं प्रहृष्टभूतमकलमयम् ॥ २७ ॥

Verily the supreme bliss comes to that yogi who is of perfectly tranquil mind, whose passion

has been quieted, who has become Brahman, and who is above all taint

युञ्जन्नेव सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसम्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

The yogi, freed from all taint, constantly practising yoga, enjoys with ease the endless bliss of contact with Brahman

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

With the mind tranquilised by yoga and realising God in all creation, he beholds the Self in all beings and all beings in the Self

NOTE

1 This and the three succeeding verses clearly refer to certain planes of *realisation*—not in a mere philanthropic patronising *sense* of equality or a democratic *assertion* of equality or a philosophic *theory* of equality

2 Sri Sankaracharya says that they refer to *ब्रह्मैकत्वदर्शनम्* Sri Ramanujacharya says that they refer to the realisation of the Jivatma which is similar in each being despite variations of body and mind which is *Atma*, and which is *Sāchchidananda*

Sri Madhvacharya says that they refer to the realisation of God upholding everything as different from and dependent upon Him. To quote the very words of the Acharyas

इदानीं योगस्य तत्फलं तद्वैकल्यदर्शनम् ।

सर्वसत्तारविच्छेदकारणं तत्प्रदम्बन्त ॥

(Sri Sankaracharya)

एकस्मिन्मात्मनि दृष्टं सर्वस्वात्मवस्तुनस्तस्मात्मात्रं समभात्मवस्तु
दृष्टं भवतात्पर्यं ।

(Sri Ramanujacharya).

तच्च परमेश्वरं ब्रह्मातृमादावैश्वर्यादिना साम्येन वक्षति ।

(Sri Madhvacharya)

3 Sri Madhusoodana has started here a fruitless discussion that is likely to drag us away from the main path. He says that the path of yoga and the path of jnana are different, that Moksha can be attained without yoga and that Sri Sankaracharya has not laid down yoga as a necessary pre requisite. Neelakantha and Dhanapaty attack these views and point out that *sadhana-chatushtaya* includes yoga and that yoga is a necessary pre requisite. Sri Madhusoodana refers to *Yoga Kaushika*

द्वौ कर्मौ वित्तनासाश्च योगो ज्ञानञ्च साधवः ।

योगो वृत्तिनिरासे हि ज्ञानं सम्भवत्यक्षयम् ॥

अहाय कस्यचिदाय कस्यनित्तत्त्वनिर्णय ।

प्रक्षरौ द्वौ ततो दवा जगद् परमं शिवं ॥

Nilakantha refers to Daksha —

स्वयदय हि तद्गङ्गा कुमारी श्रीमुखं यथा ।

भयोमा वैव जानन्ति चाप्यग्धा इ यथा घटम् ॥

I do not wish to be drawn into this controversy, for like the controversy about Advaita Visishtadvaita and Dvaita, the controversy about Karma, Bhakti and Jnana, and other controversies, it will be endless and is further more verbal than real. I may, however, point out here the following facts

I How can a permanent sense of the अदृश्य (unreality) of the world come except to the man of concentrated mind? The ordinary mind is dispersed among the sense objects ; Until it is re collected and concentrated, a man will repeat parrot like the declarations of the Advaita but will not realise them.

II As stated already Sadhanachatushtaya includes *japa*, *Sama*, *Dama* etc, can never be had without *yoga*.

III. The *Sutra* नामा वा जरे द्रष्टव्यं जेतव्यं मन्त्रव्यापिनादभ्यासतम्य shows that *Vididhyasana* is a necessary stage between *Manana* and *Darsana*.

IV If the meaning of *Vasishtha* is that mere *yoga* apart from *jnana* is an independent means of *Moksha*, that would be a violent extension of the doctrine of the *Śruti* and the *Gita*. The following *Śruti* passages should be borne in mind

तमेव विदित्वातिष्ठत्युपति नान्य पन्था विद्यतेऽवनाहः ।

कान्तो दान्तो उपरतस्तिष्ठेष्टु समाहितो भूत्वा आत्म-देवात्मान
पश्येत् ॥

अद्यान्वितो भूत्वा ॥

तत्कारणं साध्ययोगाभिपन्नं ज्ञात्वा देव मुच्यते सर्वपापैः ॥

ता योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ॥

विद्यामेता यामविधिं च कृत्स्नम् ॥

यदा सर्वे प्रमुच्यन्ते कामा वश्यं हृदि स्थिताः ।

अथ मर्त्योऽमृता भवत्यत्र मया समस्तुते ॥

V In Sri Sankaracharya's commentary on the *Brahma Sutra* "एतेन योग प्रत्युक्तः," he attacks only certain assertions of doctrine in the *yoga* philosophy and not the *yogic* methods and realisations

VI It is hence clear that *yoga* is a vital factor both in *Bhakti* and *Jnana*. The *Bhakti* which merely luxuriates in emotion without the *yogic* self withdrawal and meditation and concentration is likely to make a fetish of emotion and forget the vital elements of devotion. The *Jnana*

which merely luxuriates in the subtleties of metaphysics without yogic self withdrawal and meditation and concentration is likely to make a fetish of *Vada* (discussion) and forget the vital element of *jnana*. The Gita—our perfect scripture—shows the ascent of the spiritual life clearly enough. The constant practice of *punya karmas* such as *sama karmas*, service, philanthropy etc. is the discipline that fits us for karma yoga. Some people like Mr. Tilak will stand there and will not go beyond. *Karma yoga* has in it elements of yoga and bhakti and *jnana* but the Nishkama Karma element is the predominant element. It fits us for Raja yoga which fits us for Bhakti and *jnana* which lead to Moksha. ज्ञानमुत्पद्यत पुत्रा क्षयात्पापस्य कर्मणः ।

5 I may quote here one of a series of wonderfully beautiful stanzas in the Svetasvetara Upanishad

निश्चयत स्वाप्य सम शरीर इदान्द्रियग्रण मनसा चक्षिणेन ।
ब्रह्मादुपन प्रवरेत विद्वन् छाताधि सर्वाणि भवावदानि ॥

यो मा पश्यति सर्वत्र सर्वं स मयि पश्यति ।
तस्याहं न प्रणम्यामि स च मे न प्रणम्यति ॥ ३० ॥

He who sees Me in all things and sees all things in Me,—I am never lost to him and he is never lost to me

NOTES .

1. In the former verse the realisation of the तत्पदार्थ the soul is emphasised. In this verse the realisation of the तत्पदार्थ (God) is emphasised.

2. "Never Lost"—This refers to the fact that there is an absence of even momentary non-realisation of God. The Lord says later on in the Gita .
 ह्यनी त्वानैव मे मतम् । त्रियो हि ज्ञानिवोऽत्यर्षमहं स च मम त्रियः ।

3. Sri Ramanujacharya says that मां means मत्पदार्थ—According to him Chapter VI deals only with the realisation of Jiva which is similar to God.

सर्वभूतस्थित यो मां भजत्येकस्वमास्थितः ।
 सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

He who being established in unity, worships Me dwelling in all beings,—that yogi abides in me, whatever be his mode of life.

NOTES

1. Sri Madhusoodana points out that here the realisation is that of the identity of the तत्पदार्थ and the तत्पदार्थ in तत्त्वमसि ।

2. Sri Ramanujacharya has to explain this verse as relating to the realisation of God in worship as dwelling in all beings.

3 The fact seems to me that the Lord is describing in these four verses certain planes of realisation attained by the yoga whose concentration intensified by Bhakti and Jnana has begun to bear fruit

4 सर्वथा वर्तमानोऽपि—Sri Venkatanatha quotes the verse निर्वेगुष्वे पयि विचरन् को विधि को निवेद्य—In this connection Yajnavalkya, Janaka, and Daittreya are given as instances of the seer who has attained God-vision and is yet in this embodiment as the result of Prārabdha Karma (fructified past action) by way of बाधितानुवृत्तिः। Yajnavalkya lived in a state of Karma Tyāga, (renunciation of action) and Janaka lived doing Vihita Karma (performance of action)

आत्मोपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

दुःखं वा यदि वा सुखं स योगी परमो मतः ॥३२॥

He who has a sameness of vision for the bliss and grief of all through a realisation of likeness to his Self,—such yogi is regarded as the highest

NOTES

1 There is a lurking feeling in the minds of some commentators that one who regards the joy or grief of others as his own cannot be placed even so

high as one who has visioned God and they are puzzled by the declaration that such a yogi is the highest.

2. It seems to me that the Lord intended this verse to describe a culminating realisation. It describes the yogi who, attaining the realisations referred to above is, in his periods of *स्युत्यान* (coming out of yoga) full of over-flowing divine love for all, full of *ahimsa*, and confers bliss upon all. The realisation dealt with here is not the attempt to cultivate sympathy towards suffering which is an initial yogic step. But it is the spontaneous out-flow of Ananda, Prema and Ahimsa as the result of self-realisation and God-realisation through Yoga, Bhakti and Jnana *सर्वभूतसुखदायकः* :

3 Sri Ramana-jacharya reverses this idea and says the verse refers to the Yogi who is as indifferent to his suffering as to the sorrow that comes to another man.

भर्तुन उवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदने ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥

Arjuna said:

This yoga which has been taught by thee,

O, slayer of Madhu, as being of the nature of evenness—I do not see its steady existence owing to the restlessness (of the mind.)

NOTES:

1. सम्य—implies balance, evenness, and equanimity as also the realisation of equality and identity.

चञ्चलं हि मनः कृष्ण प्रमाथि चलवद्दम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

Verily, the mind, O Krishna, is restless impetuous, strong and unyielding. I deem its control as difficult as the control of the wind.

भीमशत्रुपुत्रोवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

The blessed Lord said :

Without doubt, O mighty-armed, the mind is hard to curb and restless; but it can be curbed by constant practice and by dispassion.

NOTES:

1. कृष्णनिग्रह (gradual control) is better and easier than द्युनिग्रह (violent control).

2. *Abhyāsa*—Sri Madhusoodana defines it thus:

मन्त्रजपदेवताप्यावादीनां क्रियारूपाया आश्रयित्तुष्टुगोऽभ्यासः ।

(It is the repetition of mantra, japa, dhyana etc.).

3 Chapter I Sūtras 12 to 15 in Yoga Sūtras says :

अभ्यासवैराग्याभ्या तन्निरोधः ।

तत्र स्थितौ शान्तोऽभ्यासः ।

एतु दीर्घकालैरन्तर्यसत्कारसेवितो हृद्भूमिः ।

इष्टाशुभविषयविवक्षितुष्यस्य वर्त्तमानसंज्ञा वैराग्यम् ।

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

असंयतत्वनः तु यतता शक्योऽस्मात्तुमुपायतः ॥ ३६ ॥

My conviction is that yoga is hard to attain by one of uncontrolled mind, but by one whose mind is controlled and who makes incessant endeavours it can be attained by such means.

अर्जुन उवाच—

मयतिः भद्रयोपेतो योगाद्यस्तितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण मरुहति ॥ ३७ ॥

कश्चिन्नोभयविभ्रष्टश्चिह्नभ्रामिमि नम्यति ।

अप्रतिष्ठो महापादो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्यदन्वः संशयस्यास्य छेत्ता न सुपपद्यते ॥ ३९ ॥

Having attained the realms of the doers of righteous actions and having lived there for immemorial years, he who fell from Yoga is reborn in a pure and prosperous home

Or else he is born into a family of wise yogins, Verily such a birth is very rare to obtain in this world

NOTES

1 Thus in the case of those who die before going through all the seven yogic *Bhumis* to which I have already referred there are powerful aids to the achievement of perfections in a later birth. The latter state is even higher and rarer than the former

हिलाभ्युत्थाना परितुष्टचित्तो धर्मं महान्तं विदम जुषाण ।
मन्वर्षितारमा एह एव तिष्ठन् नतिप्रवृत्तं समुपैति शान्तिम् ॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

पूर्वाभ्यासेन तेनैव द्वियते ह्यवशोऽपि सः ।
जिह्वासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिंलिपः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

There he recovers union with the faculty of discrimination acquired in his former body, and strives more than before for perfection, O son of the Kurus

By his former practice alone, he is irresistibly impelled. Even the yogic enquirer transcends the world of works

The yogi striving assiduously, cleansed of all taint, gradually gaining perfection through many births, attains the highest goal.

NOTES

1 It was the force of previous yoga that swept Prahlada on its current over paternal obstruction to reach the lotus feet of God

2 Sri Madhusoodana says well अकस्मादत्र योग वासनाभ्यो भुक्त्वाप्य मोक्षवापनान्मुक्तं क्रियते ।

3 शब्दमहा is interpreted by Sri Ramanujacharya as meaning Prakriti. The stanza is interpreted by him as meaning that the *yogi* attains the realisation of the Jiva which transcends Prakriti: प्रकृतिरन्धादिमुच्ये देवमनुष्यादिश-राभिजापानर्हं विज्ञानानन्दैकतानमात्रं आत्मानं प्राप्नोतीत्यर्थः ।

4 The author of *Gita Vairati* explains Sabda Brahma as meaning the totality of rules of *Vedā*

and *Atshedha*. Thus according to the Dravida school the stanza means that the man of realised yoga goes beyond the plane of obligatory action.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

The Yogi is superior to the ascetics, he is superior to the men of shastric study, he is superior to the performers of Vedic acts, therefore be thou a Yogi, O Arjuna!

NOTES

1 This verse has caused a flutter in some quarters as a yogi has been exalted here over all others. But the verse marks the culmination of one portion of a synthetic doctrine. The mind disciplined by *Upanishad* becomes fit for Karma Yoga. In Chapters II to V Karma Yoga was belauded and Arjuna was ordered in Chapter III, 5-19 to perform it as it will lead to the Supreme. In Chapter VI we are led to the yoga of meditation which is the fruit of Karma Yoga.

which are the fruits of yoga and he is going to be enjoined to practise them. Each higher injunction presupposes a previous lower attainment followed by probation for the higher realisation. It presupposes also that the next lower injunction will not be given up but will be kept up for Lokasangraha.

योगिनामपि सर्वेषां मद्भक्तेनान्तरात्मना ।

अद्वावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

Among all the yogis, he who, with his mind merged in Me and full of faith worships Me, is considered by Me as the highest.

NOTES:

1. Here the Lord has hinted the inner shrine into which the second gate—the gate of Yoga—opens.

2. मां—This word is the occasion for a magnificent prose lyric descriptive of 'Bhagavan' in Sri Ramanujacharya's Bhashya on this verse.

3. This verse is the सूत्रश्लोक for the elaborate description of तत्परम्यं in the next group of six cantos (५४-५९).

(CONCLUSION.)¹

1. This Chapter is mainly devoted to the exposition of the yoga of meditation (Rāja Yōga).

Sri Madhusoodana thus beautifully sums up the teachings of this Chapter

तदनेनाध्यायेन कर्मयोगस्य बुद्धिबुद्धिहेतोर्मर्यादा दर्शयत्, ततश्च कृतककर्मसम्बाधस्य सात्र योग विरुद्धता मनोनिग्रहोपाय चाक्षेपनिरासपूर्वमुपदिशता, चागध्रष्टश्च पुरुषार्थशून्यतासङ्गा च सिधित्वता, कर्मकाण्डे त्वंपदार्थनिरूपणं च समापितम् । अतः परं ध्यावान्भजते यो मामिति सूचित भक्तियोग मजनीव च भगवन्त वासुदेव तत्पदार्थनिरूपयितुं अधिममध्यायपट्कमारभ्यते इति शिवम् ।

2 The Gitaartha Sangraha thus sums up this Chapter

योगाभ्यासविधिर्योगी चतुर्धोयोगसाधनम् ।

योगसिद्धिः सयोगस्य पारम्यं प्रष्टुं उच्यते ॥

3 According to Sri Ramanujacharya this Chapter teaches us the method of yoga which leads us to the realisation of the Atman (Jiva) Such a man of realisation will, then, through Bhakti, reach Narayana

4 We can well see how this Chapter gives us the truth that the yoga of meditation is the fulfilment of Karma Yoga and is the *Sādhanā* (means) of *Bhakti* and *Jnana*

Thus ends the Chapter
ATMASAMYAMA YOGA.

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